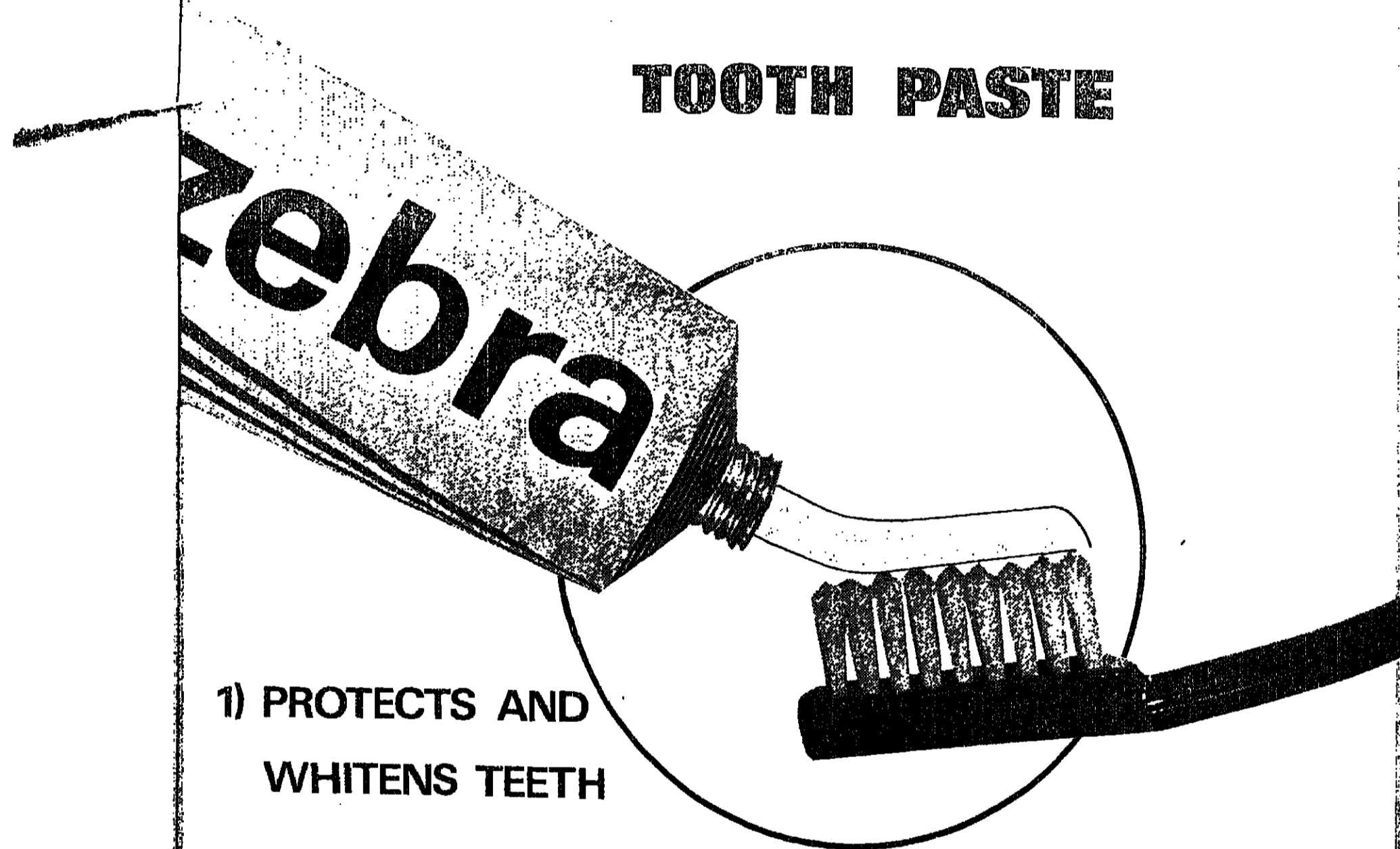
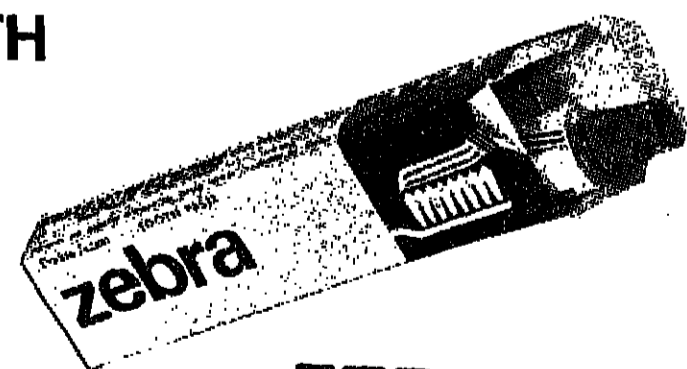


**THE
TOOTH PASTE**



- 1) PROTECTS AND
WHITENS TEETH
- 2) FRESHENS MOUTH
AND BREATH



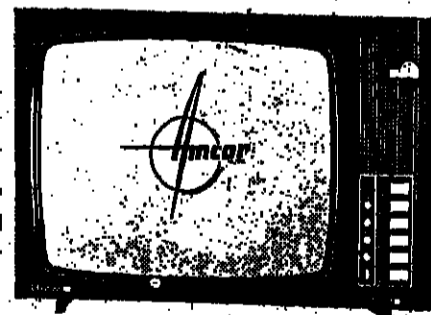
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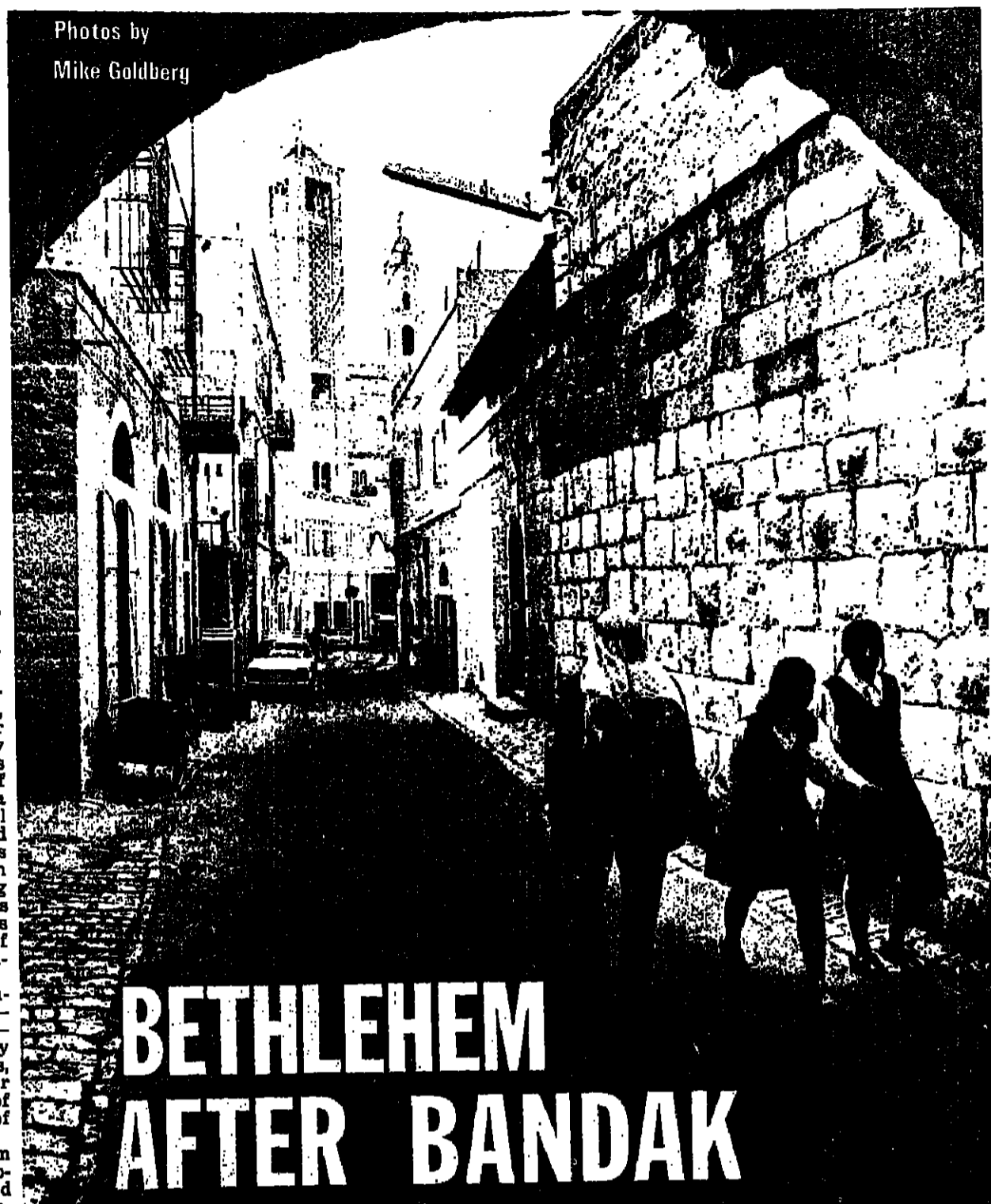
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ON THE COVER — 18th-century Ketubah (Marriage Contract) collection, Jerusalem, provides the frame for Werner Brus's photo of a Mikvah wedding. Tuesday is Lag Ba'Omer, a day during the seven-week Omer mourning period on which Jewish law permits weddings.

Schoolgirls head home through one of the narrow streets in the centre of Bethlehem.

Photos by Mike Goldberg



BETHLEHEM AFTER BANDAK

The death of Mayor Elias Bandak on Wednesday has left Chamber of Commerce head Elias Freij and former Mayor Ayyoub Musallem as the main candidates when the town, together with others in Judea, holds municipal elections on Tuesday. PHILIP GILTON and ANAN SAFADI visited Bethlehem this week, where they talked to the late Mayor Bandak and the two other aspirants.

THREE weeks before the outbreak of the Six Day War, Naomi Shemer's yearning for "the road to Jericho" suddenly became a song on everybody's lips; in a sort of fulfilment of prophecy, her dream became a startling reality when Israel tanks rushed down to the Dead Sea. Lesser dreamers than Miss Shemer must have recalled with nostalgia the short road linking Jerusalem to Bethlehem, which was so near and yet so far; this artery has now become one of the most travelled in the administered areas.

Some 5,000 workers from Bethlehem and its twin satellites — Beit Jala and Beit Sahur — travel north to Jerusalem every morning; about 2,000 visitors, mostly tourists, head in the other direction to visit the City of David and the traditional site of the Nativity.

The ties between Bethlehem and Jerusalem go back to Biblical times. They were mutilated following the 1948 War of Independence when Bethlehem, under Jordanian occupation, retained its link with the Old City of Jerusalem first via roads passing the Judean desert monasteries of Mar Saba and St. Theodosius, and later through a shorter, but still 40-minute route winding along the south-eastern outskirts of Jerusalem passing through Sur Bahir.

The Six Day War brought the centres of the two cities within a 10-minute drive and their population within walking distance. The natural relations between them were gradually re-established and the link came to be viewed, especially by the Bethlehemites, as a basic reality, under which the ties between Bethlehem and Jerusalem have now become closer than ever.

ON the morning that we entered the smart shop of Elias M. Freij, President of the Chamber of Commerce and Industry of Bethlehem and owner of the mother-of-pearl factory which is the only one in the area to earn "approved exporter" status from the Ministry of Commerce and Industry, he looked rather like a tired director of a Histadrut company. Mr. Freij was the first Arab notable we have ever interviewed who does not wear a necktie or jacket. He explained his exhaustion by telling us that leaders of the Bethlehem clans had sat till the small hours negotiating a list of nine candidates. The list was then headed by Mr. Bandak. Mr. Freij was now taken over the top spot with the death of the Mayor. It is a good list, Mr. Freij asserted.

If it is so good, why are 20 other people offering themselves for election? "Some people have personal

interests, which they hope to serve by getting on the council. About 10 people have joined together to oppose us. But we are confident of victory; we have drafted an excellent platform."

At one time Mr. Freij contemplated standing as an independent. He said he had joined the Bandak list because "I decided that I could serve the interests of the city better as a councillor under him than as an independent mayor. I wanted to introduce changes; these are included now in our agreed platform. And I thought we needed new blood on the council; there are on our list five new faces to take over from five many old-timers in the city's nine-man council."

The changes contemplated in the platform include a national park, a public library, a new bus terminal and an industrial zone. Most important, from the point of view of tourists, is that the platform contemplates turning Manger Square from a rather disreputable parking lot into a beautiful area, with a fountain in the centre with marble seats around, from which tourists can contemplate the Church of the Nativity and meditate over cups of coffee. An alternative site, very near, will be used for the bus terminal and central parking site.

Manger Square will be something like the squares of the old cities of Italy, such as Siena, dreams Mr. Freij.

On the southern side will be a town hall with a good public library, a tourist information office and a post office. The Square will be surrounded by attractive shops and restaurants. How is this to be financed?

"We get 2,000 tourists a day all the year round. The Israel Government collects IL5m a year in purchase tax on items bought in Bethlehem. We are fully entitled to get back a share of this income to develop the town. The Chamber of Commerce, and the mayors of the three cities in the area, have already submitted a memorandum on the subject to Yigal Alon, the Minister Governor, and Tourism Minister Moshe Kol."

Mr. Freij, a great admirer of Teddy Kollek, further hopes that he can form a Bethlehem Foundation on the lines of Mr. Kollek's Jerusalem Foundation. "Christians all over the world will be delighted to share in the beautification of Christ's birthplace."

What other dreams does he have? "I would like to see peace between the Arabs and the Jews; peace would be in the interests of all of us. If we cooperate, we can change the face of the entire Middle East for the betterment of the people. And today it seems to be more than a dream. King Hussein's recent proposal for a federation between Jordan and the West Bank should be carefully considered; I think it offers a solution to our problem. Of course, without peace, the proposal has no value. Specific details of the relationship with Israel would have to be worked out. I'd like to have free, open borders throughout the entire Middle East."

MAYOR Elias Bandak had served as Bethlehem's first citizen for 17 years. And he was an active candidate for re-election when we saw him, days before his death.

Among the city's 18,000 residents, there are about 2,650 rate-payers who enjoy the municipal franchise, of whom about 1,200 are either Greek Orthodox or Roman Catholic, 600 belong to other Christian denominations, and 850 are Moslem. The refugees in the nearby camps, who have no votes are all Moslems; Christian refugees drifted into the city.

But the voting does not follow religious lines; rather it goes according to extended clans, and in the Christian ones members can be of different denominations.

"This is the traditional way Bethlehem has always voted," Mr. Mayor Bandak explained, "ever since the 1830s. Bethlehem was one of the first towns in the country to have a municipal council; we got this right in 1886. There are seven clans. Then 40 years ago, the rights of Moslems were recognized, and two decades ago the Syrian Orthodox got a representative. That is how we make up our list of nine."

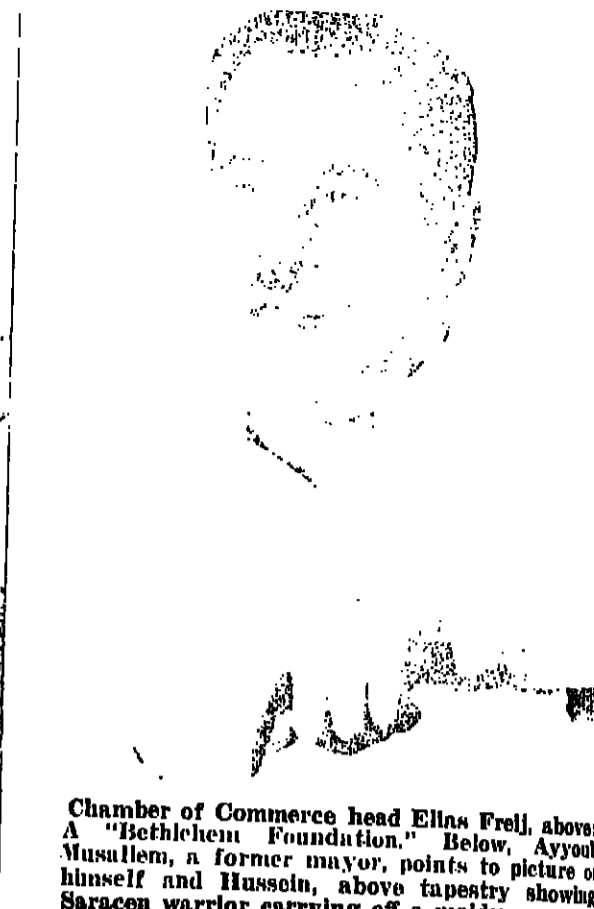
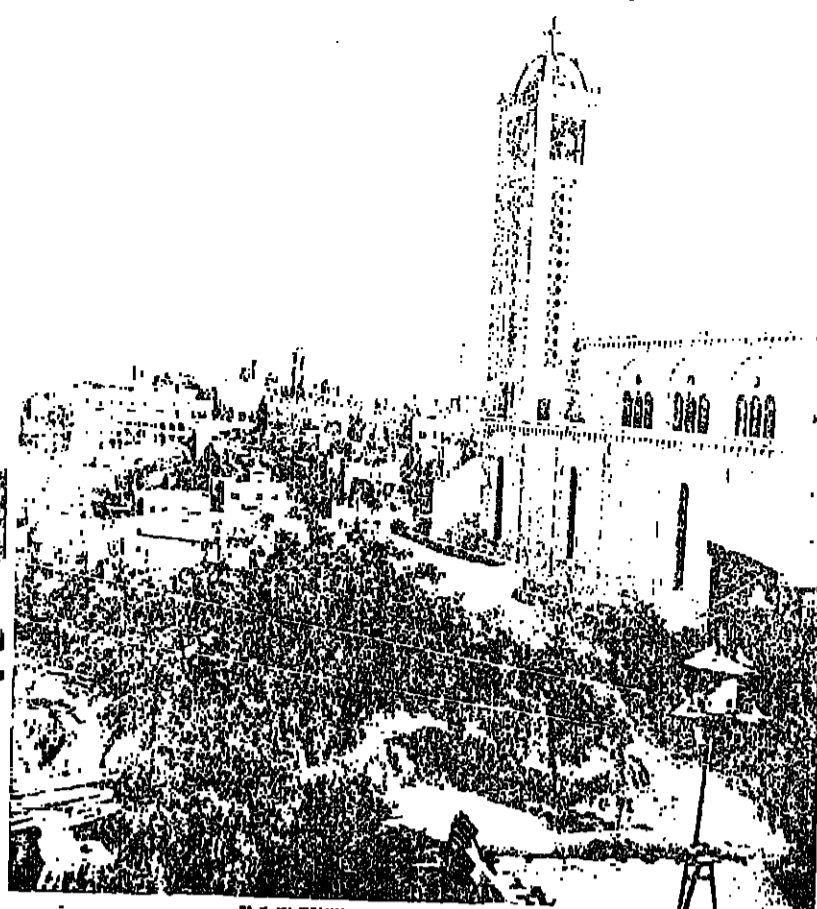
Elias Bandak first served as mayor from 1951 to 1956; then the Jordan Government dissolved the Municipal Council because of disturbances following the creation of the Baghdad Pact. Mr. Bandak was once more elected to office in 1962. He outlines his achievements and his aims for the city.

"In the aftermath of the Six Day War, our first duty was to keep the inhabitants from packing and leaving their homes. Then we set out to secure a more comfortable life for them; we tried to convert some of their pains into hopes, and their hopes into realities."

He agreed that Bethlehem has flourished economically since the 1960s. (Continued on next page)



Above: Mayor Elias Bandak, who died on Wednesday. Right: Birthhouse in Bethlehem backyard, with Greek Orthodox church at right. Manger Square is in background, with spires of the Church of the Nativity just to the right of TV antenna. Below: Bethlehem school children clown for camera.



Chamber of Commerce head Elias Frelj, above: A "Bethlehem Foundation." Below, Ayyoub Musalleh, a former mayor, points to picture of himself and Hussein, above tapestry showing Saracen warrior carrying off a maiden.



(Continued from page 3)

war. Tourism has more than doubled. The olive wood, mother-of-pearl, textile, plastics, furniture and marble industries are all doing very well.

Links to Jerusalem

The water problem will be solved by linking Bethlehem to the Israel National Water Carrier. The new projects for Manger Square, including the building of a new municipality, will cost IL1.5m. to IL2m. He is certain that they will get loans through the Military Government.

the two cities can be merged. Bethlehem must retain its independence. We were interrupted by three burly roadbuilding contractors who are going to fix the road between Rachel's Tomb and Manger Square. "It will take us only five days," said one of them, Abu Shusha. Thinking of the tank-traps laughingly called roads in Jerusalem, we urged Abu Shusha to run a course for Israeli road-builders.

Contemplating the roadbuilding brought the mayor to one of his main problems — the labour shortage. "We are suffering severely because all the workers, skilled and unskilled, go to Jerusalem. I own a furniture factory, which used to employ 75 workers; I now have only 28. We can't meet the demand. I told the authorities that they had to do something to keep some of our workers here."

Mr. Musalleh was Mayor of Bethlehem between 1968 and 1982; he represented Jordan at the Local Government Conference in Washington in 1961. He also represented the Lions Club District 235 at Atlantic City, and later was elected Governor of the Jordan, Kuwait, Iraq, Syria and Lebanon. In 1963 he was elected as Bethlehem's representative to the Jordanian Parliament, and served as Minister for Development and Reconstruction of Refugees for a while, then lost office in the 1966 general elections, a failure he ascribes to spending too little money on his campaign in contrast to his competitors. He is the proprietor of a knitting factory, which he said was doing badly till 1967, but has flourished since the war.

"Strange as it may seem," he remarked, "I myself brought Mr. Bandak to the mayoralty in Bethlehem, when I served as a member of the Jordan Government. He conducted the affairs of the city very well, until he fell ill two years ago. I would like to stress that I supported him, and cooperated with him at all levels, during and after the Six Day War, when we did what we could for the sake of our city, during a very difficult period."

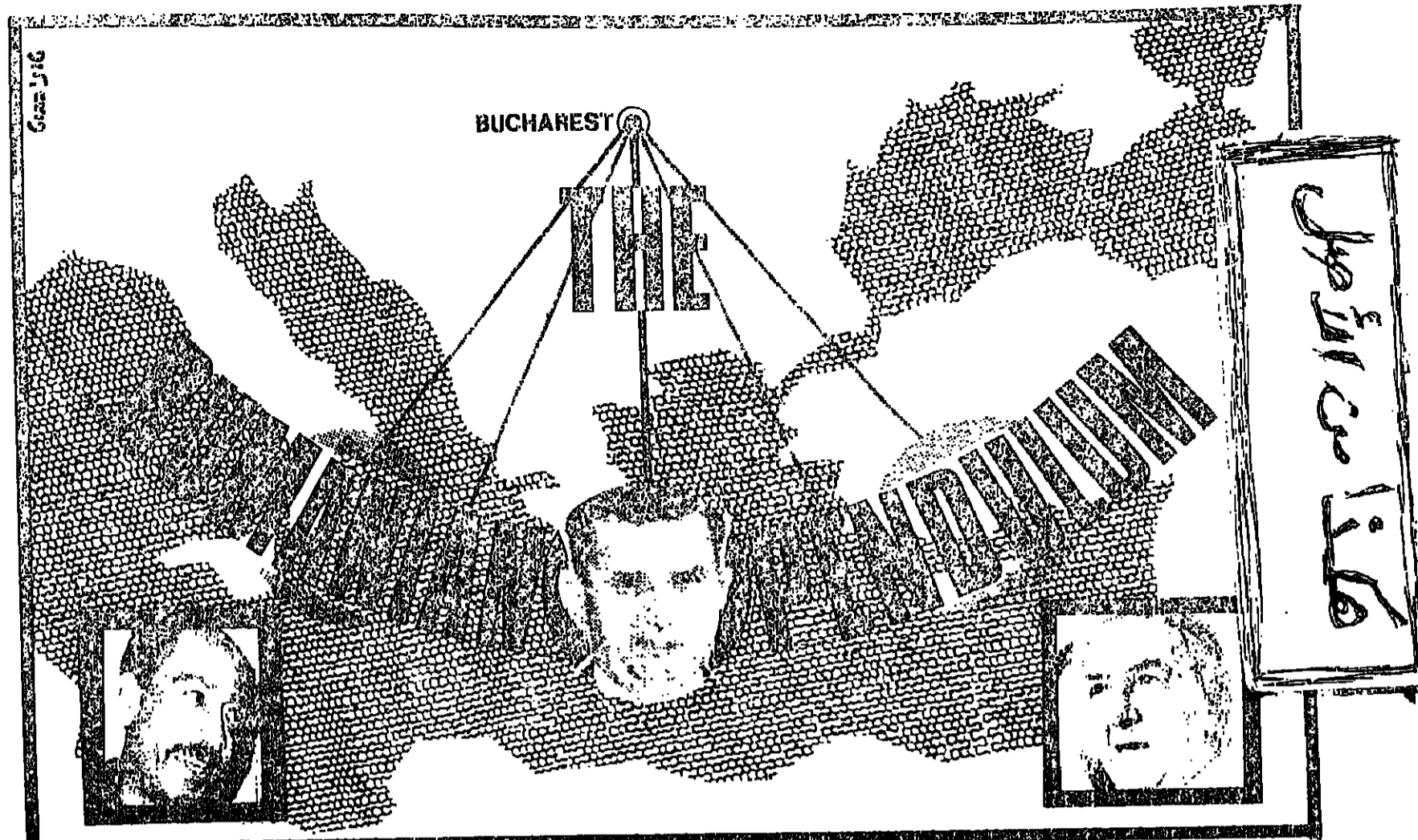
wanted to make him an honorary mayor. He refused. So a group decided to challenge his control of the Council, and I was approached by large numbers of people to head the list, representing all the clans, and the Moslems. In their propaganda against us, our opponents took the line that our list was blessed by the Israeli authorities, theirs by Arab circles. In fact, my list has nothing to do with the authorities or with anyone else; it is concerned only with the good of the town.

Some of Mr. Musalleh's programmes are similar to those of the Bandak-Frelj group — boost for tourism, industrial development, better roads and services. In addition, he hopes to enlist capital for development from what he calls "Bethlehem's Diaspora."

"I want to say frankly that I was one of the people who misunderstood Israel between 1948 and 1967. I was convinced that Israel was determined to deny the Arabs any rights. When the war broke out and the Arab armies retreated, I collected 150 eggs to help stave off starvation among the people. Then the Israelis came, and I have often reported to Amman that the Israelis have brought economic progress and prosperity. For instance, there were 75 television sets in Bethlehem and the neighbouring towns of Beit Jala and Beit Sahur before the Six Day War, now there are 6,500, mostly owned by labourers who work in Israel. Nobody can deny that the Arabs now have comfortable relations with the Israelis. People started to mix, and found they could do so in peace."

"This does not mean that I approve of the occupation. I have always stressed that we must maintain our contacts with Jordan, which developed into a homeland for the Palestinians. It seems to me that King Hussein's plan is a bold one, offering all kinds of possibilities. I appealed to the recent meeting of the Palestine Liberation Organization to decide on the merits of the plan without rejecting it outright. The plan could lead to a federation between the Arab states of the area, including Lebanon and Israel as well; with Jewish knowledge and Arab manpower, we can turn the Middle East into a paradise. The time has come for us to have a rest from our sorrows and calamities."

Rumania, the only East European nation not to break diplomatic ties with Israel in 1967, has followed a policy of calculated fluctuation in its relations with the states of the Middle East. MICHAEL SHAFIR explains the reasons for Rumania's policy, and defines what can be expected from Prime Minister Meir's forthcoming visit to Bucharest, and her talks there with President Nicolae Ceaucescu.



THE announcement that Mrs. Meir will go to Bucharest next week probably came as a surprise to many political observers. It should not have. Those who follow closely the pattern of Rumania's relations with Israel and the Arab countries could not possibly have failed to notice that Bucharest takes great care always to balance one Arab visit with an Israeli one, and vice-versa. The invitation extended to the Prime Minister right after President Ceaucescu's visit to Egypt thus appears as a levelling-up of the pattern which characterized Bucharest's earlier, lower-level contacts with the two contending camps of the Middle East conflict.

However, it cannot be denied that there is more to this visit than just another example of Rumania's balanced attitude. The very speculations on whether Bucharest is going to mediate between Jerusalem and Cairo and/or Moscow bear witness to the importance of the event. While there may be a possibility that Mr. Meir's government will try to bring Arabs and Jews closer, nothing indicates that Rumania wishes to, or could, mediate between Moscow and Jerusalem. There is a very simple reason for this: it is in Rumania's interest to do the first, it goes against her interests to do the second.

Independent policy

Ever since 1967, when it was left as the only Eastern bloc country not to break diplomatic relations with Israel, Rumania has successfully tried to follow an independent, middle-road policy vis-a-vis the countries implicated in the Arab-Israeli dispute. Naturally, this line was, and continues to be, determined by Rumania's interests in this region, as well as by its more global policies, both economic and political. Rumania's economic policies in this region, albeit complicated in form, are quite simple in content: it has a strong interest in maintaining good trade relations with both Israel and the Arab countries. Since Pinhas Sapir's visit to Rumania in April 1967, and the economic and commercial agreement signed between the two countries in Jerusalem in December the same year, Rumania has employed particularly favourable terms in its trade with Israel, one of the few of the Western countries with which Rumania's balance of payments eventually showed a surplus. To a country which is engaged in a pressing search for hard-currency (needed

to buy heavy machinery in the West for its industrialization drive), this was no small matter. Moreover, the agreement signed in December 1967, and subsequent agreements, provided for the establishment in Rumania of joint companies with Israel know-how (and, often, investments) and for the selling of products to third markets, a clause which the Rumanians hoped to use for exporting their products to Western, mainly American and West German, markets. Thus, one of the tasks of the Tol Aviv-based Rumania-Israel joint trading company, Dumarea, is described by Rumanian sources as the "sale of local industry products in the Federal Republic of Germany."

At the other point of the triangle, Rumania was and continues to be interested in exporting the fruits of its industry to Arab markets, which are among the limited number willing to accept Rumanian products, the quality of which makes competition in more developed countries still a problem. However, Bucharest's economic and political ties with Jerusalem have at times endangered the availability of the Arab market — including threats by the Arab Boycott — and caused the Rumanian pendulum to swing to and fro between Israel and its opponents. This rather simplified picture enables us to understand why, from the economic point of view, Rumania would be interested in an end to the conflict in the Middle East.

Economics and politics, however, are seldom divided. There can be little doubt that the advantageous economic ties pursued by Bucharest in the Middle East, as elsewhere, are part and parcel of its more global policies of developing ties with the Western world, which, in turn, enable the Rumanians to pursue their policy of independence vis-a-vis Moscow.

It was this last policy which led Rumania to resist the example set by the Soviet Union and other East European countries — immediately after the Six Day War. Moreover, not only did Bucharest stay apart from, and even express disagreement with, anti-Israeli pronouncements with Moscow and its friends (including Belgrade), but it even raised the level of its diplomatic representation with Israel to the ambassadorial rank in 1969. This step precipitated strong reaction in the Arab capitals: the

Sudan and Syria broke diplomatic relations, Egypt and other Arab countries recalled their ambassadors. This was not of a nature to force Rumania to change its policies in the region completely, but neither was it a simple matter, in view of the Rumanian interest in Arab markets. It was only recently that, after a long period of appeasement, Cairo's ambassador returned to Bucharest and a Rumanian ambassador was welcomed back in Khartoum. In a way, Ceaucescu's visit to Cairo constituted the official sulha between the two capitals.

But the visit paid by the Rumanian President to Cairo may have had other implications as well. It would be impossible to speak of Rumania's political interests in the Middle East without mentioning what seems to be its main interest in the region, namely the halting of the ever-increasing Soviet military involvement in Egypt.

Room to manoeuvre

Strange as this may seem for a member of the Warsaw Pact, Rumania's positive attitudes to such initiatives as the Rogers proposal and, of course, the Jarring mission, seem to indicate that Bucharest is prepared, if necessary, to do more than merely express support for any measure which bears the hope of even reducing the Soviet involvement in the region. True, the Soviets also express support for these initiatives, but there is a difference between both the timing of the Soviet support, and its essence, which indicates that Bucharest is more than eager to see the conflict really brought to a halt. This aim of Rumanian foreign policy, of course, contradicts, even clashes with, Soviet aims in the region.

attitude in the Middle East, an attitude viewed in Moscow as the pursuit of "nationalistic," "selfish" interests at the expense of the world Communist movement. And it is within this context that one must view the invitation to Mrs. Meir upon Ceaucescu's return from Cairo.

In fact, the exchange of visits at the level of Prime Ministers is not a new element in Rumania-Israel relations. The possibility of such visits was apparently raised as early as 1968. At that time, the French publication "L'Express" announced that Rumanian Premier Maurer was about to pay a state visit to Israel. Asked to comment on this, the Rumanian Deputy Foreign Minister, Macovecu, during one of his several trips to Israel, said that no final decision concerning the projected visit had yet been adopted, thus indicating that such visits were under consideration.

Macovecu trip

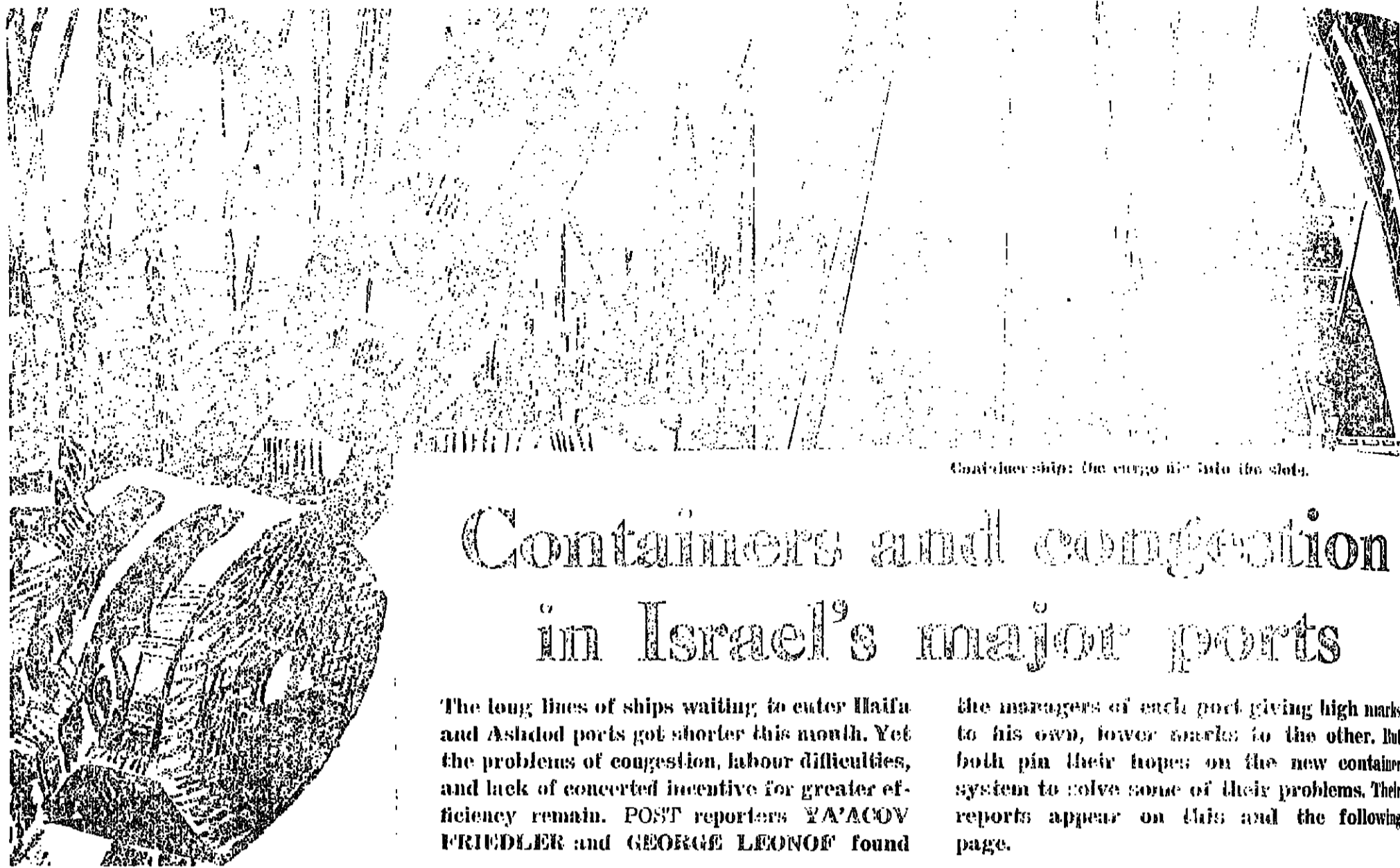
Nor are the rumours of Rumania's intention to bring about an understanding between Israel and Egypt really news. The same visit paid by Macovecu in 1968 came on the heels of a similar trip to Cairo. Then too — as well as on each occasion on which Macovecu met with former Foreign Ministry Director-General Gideon Rafael — the air was rife with similar speculations. This does not mean, however, that they are, today, totally without foundation. In the past the Rumanians have officially denied such intentions, but one would do well to remember that Bucharest is, indirectly at least, an interested party in the Middle East, wishing to see the conflict — and the dangers it carries for Rumania itself — liquidated. It is therefore not out of the question that Bucharest may try, in one form or another, to contribute to the narrowing of the gap dividing Jerusalem and Cairo. What Ceaucescu heard from Sadat in Cairo may have either raised his hopes concerning such a possibility, or caused him to conclude that Egypt was heading for a new round of battle. In either case, he had reason enough to attempt to bring the two sides closer, for this is certainly in the Rumanian interest.

readiness to recognize Israel, the Rumanians have been of the opinion that the Israel position is "too rigid" and that Jerusalem should meet Cairo half-way. While Rumanian and Israeli interests may coincide on the necessity of bringing about peace, the two governments certainly differ on the kind of solution they envisage. The Rumanians feel Sadat has proved he is more flexible than other Arab leaders, and since Bucharest wants a political solution — almost any political solution, provided it comes quickly — it is quite possible that Mrs. Meir will have a hard time convincing her hosts of the justice of Israel's position.

While the possibility of Bucharest's assuming a more active role in efforts to achieve a solution to the Arab-Israeli conflict is thus not to be ruled out, the chances for its acting as intermediary between Moscow and Jerusalem are remote. First, one may legitimately doubt that, should Israel and the Soviet Union want to establish a dialogue, they would really need Bucharest's good services, primarily because Moscow and Bucharest are themselves hardly on speaking terms, and also because President Nixon himself will soon be in Moscow.

Opposite aims

Second, and more important by far, Soviet and Rumanian interests in the Middle East are not only different, but are often diametrically opposed. Moscow wants to pursue its policy of penetration in the region, Bucharest wishes to see the Soviet involvement reduced, or, hopefully, dissolved. It was therefore not surprising that Moscow appeared annoyed with Ceaucescu's visit to Egypt and tried to discredit the Rumanian by disseminating rumours of Rumania-Israel arms deals. Ceaucescu was asked about these reports by a journalist in Cairo. He denied they were true and added, significantly, that Rumania is generally opposed to arms deliveries and that such rumours could only emanate from "provocative circles" who are not pleased with Rumania's friendly relations with the Arab countries. It is therefore not likely that the Soviets view anything but appropriate with Mrs. Meir's trip to Bucharest. One can only hope their concern is justified.



Containers and congestion in Israel's major ports

The long lines of ships waiting to enter Haifa and Ashdod ports got shorter this month. Yet the problems of congestion, labour difficulties, and lack of concerted incentive for greater efficiency remain. POST reporters YA'ACOV FRIEDLER and GEORGE LEONOF found

HAIFA: A LIMIT TO MODERNIZATION

HAIFA Port's problems are no different from those in the rest of the Israeli economy, though they may be a bit higher and certainly get greater publicity: demand is greater than supply; vested interests — both customers and workers — have no interest in changes and often resist them; high income tax has cancelled incentives for harder work; and the inflationary market stops importers worrying about having their goods moved more efficiently. As the secretary of the port workers summed it up to the Post this week: "We don't want any change. Not now or ever. Add to this the fact that relations between the port management and the management of the Ports Authority are not exactly ideal, and you end up with the congestion in Haifa and Ashdod (which has already cost the economy some IL15m. in direct losses through congestion surcharges and millions more in indirect losses due to irregular deliveries, lost exports and losses to the Zim national shipping company).

Nevertheless, the picture is not quite as dark as this summary would make it appear. There have been some uncontrollable factors, such as unusually heavy rains which washed out many days of work, and on the credit side there have been quite considerable improvements since Aluf-Mishne (Res.) Yitzhak Rahav took over the management of the port for the Ports Authority.

"In the old days of the United Port Services Company," he says, "one of the achievements on which it prided itself was the employment of a great number of workers, reaching 130 to 140 gangs during the peak winter period. Well, I consider it an achievement that today, at the height of the season, we are employing only 80 gangs... and handling more cargoes."

He adds that this is not due to the workers working much harder, but to greater mechanization

and technological improvements in cargo handling.

But he regrets that "our efforts are not given enough backing by our clients, the importers and exporters." As an example, he cited last week's clogging of the port's warehouses, leaving ten per cent of the labour force idle, "because the importers found it cheaper to leave their goods in the ports." This argues badly for the approaching era of container cargoes, which will solve many of the port's capacity problems, thanks to their quicker turnover.

"If the cargo owners find it cheaper to leave the empty containers in the port than to store them elsewhere," says Mr. Rahav, "the container quays will soon be clogged, cancelling out the advantages of container cargoes. But just try raising storage costs, which would be an incentive for removing the containers! The Ports Authority Board is composed of representatives of the various interests which use the port, and I can't see them authorizing a rise, even though it isn't designed to raise our income, but only to get the containers out."

He has more examples of importers foiling efforts to speed turnover.

"Take timber. We handle over 100,000 tons of imported timber annually. It's a major item on our cargo list. But even now, after four years of effort, we're still getting only about one-third of the wood packed in slings for easy unloading. Thanks to the three large, 15-ton cranes we have just installed in the Kishon auxiliary harbour, which now handles most of the timber imports, we can remove the unloading time of a timber ship from 40 to six days. That's a 40 per cent saving, but it's conditional on the timber arriving in slings, which is unfortunately not happening. The timber import market is split among a large number of small merchants each bringing in a small load at a time, and we spend more time

sorting their timber into lots than on unloading. This means double and treble handling, and we're using stevedores to do sorting jobs that aren't our business."

But with housing prices sky-high, nobody seems to be interested in saving on timber imports. Zim uses old, outmoded chartered vessels to bring the wood, mainly from Rumania, where the ports situation is also bad and modern ships would cost too much. The small importers find it cheaper to let the port sort out their lots and in any case they work on cost-plus, with no questions asked.

At the other end of the scale are the cellulose imports from Sweden for the Hadara paper mills, amounting to about 60,000 tons a year. There is only a single importer who happens also to be forward-looking and cost-conscious, working in cooperation with a forward-looking shipping firm, the Svenska Orient Line, represented in Haifa by the Israel-Scandinavian Shipping Agency. The Swedish line took the trouble to send a delegation to Haifa to find out which packaging would best suit the port's needs.

"Together, we worked out a sling system which makes it possible for the ship to be unloaded in minimum time. Everybody gains — the shipowners, the importer, the stevedores who can earn good premiums on the easily-handled goods, the port, and finally the economy. If we had more cooperation like that, the congestion would be much lighter," Mr. Rahav stressed.

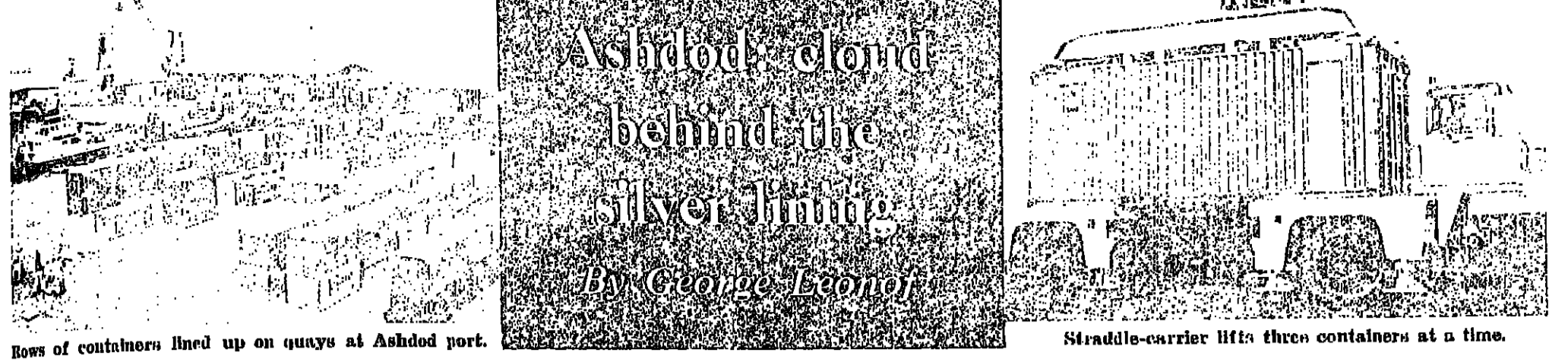
What about the Haifa port workers? They are probably neither better nor worse than workers in the rest of today's overheated economy, except that they know very well that they can hold the nation to ransom by shutting down the port. They have already used this power to get higher wages, although they showed much greater restraint than their Ashdod colleagues.

Absenteeism is heavy, but, says Mr. Rahav, "show me a plant in the country where it isn't." The men don't want to work on the afternoon shift and taxation removes the incentive for special effort.

Mr. Rahav admits that the workers are sometimes in the right and that the Authority virtually forces strikes on them which could and should be avoided.

A case in point is the strike of the 75 mooring men at the beginning of the winter season, which virtually shut down the port and began the congestion. It is no se-

By
Ya'acov
Friedler



Rows of containers lined up on quays at Ashdod port. Straddle-carrier lifts three containers at a time.

MORE citrus was shipped from Ashdod port this season than for the first time since the southern harbour opened for business at the end of 1965. The record 28.5m. crates that will have been exported through Ashdod by the end of the citrus season next month is 3m. more than the port's performance last year, and 3.5m. crates more than will have left Haifa port.

The cloud behind this silver lining is that Ashdod owes its record performance to labour unrest in Haifa, resulting in the diversion southwards of part of the citrus exports. But port manager Mordechai Berger is sure that at the current rate of expansion, Ashdod will become the nation's chief outlet to the sea by the end of 1974 — and not for citrus alone. It already handles 40 per cent of all Mediterranean cargoes, and Mr. Berger points out that even today it is economically the most feasible port for shipments to and from all points south of the Petah Tikva line, which he estimates at 60 per cent of the country's entire foreign trade.

Ashdod is not without its share of labour troubles, congestion and growing pains. But only 525 work-days were lost in 1971 compared with 10,000 the year before. In the first three months of this year, 240 days were lost through labour disputes, yet the labour productivity curve continues to rise. The port management concedes that there may be further disputes over premium pay, but this does not seem to mar its optimism about the immediate future.

The reason is that Ashdod is smack in the middle of a revolutionary transition to container

handled by the two ports in 1971, as compared with 8,000 in 1970. By the end of 1974 the figure is expected to be 150,000.

Despite this leap into the container age, congestion continues to be a major problem in Ashdod, as in Haifa. The maximum wait by ships at sea anchorage, port authorities say, is now eight days. The Zim office, whose ships comprise 60 per cent of Ashdod's traffic, says that previously ships have been known to wait as much as 16 days. Mr. Berger does not see the backlog tapering off before the end of June.

Not all congestion in the peak winter period can be provided against in advance, even with increased facilities. Defence shipments receive top priority. Then there are special circumstances, such as the arrival of a consignment of potato flour just before Passover. Other impediments complicate planning; recently a ship brought a cargo of frozen meat, which could not be off-loaded because the consignee could not provide the necessary refrigerated storage.

Mr. Berger rejects as baseless complaints that cargo handling at Ashdod is sub-standard. "We compare favourably with Haifa," he says. "Everything can be done better of course, and we are improving all the time. We operate a training school for dockers, operators of different types of equipment, and so on, and other ports send their trainees to us."

Zim officials stress that a number of importers insist that their consignments arrive in Ashdod and nowhere else.

The port manager insists that only a new concept of customs inspection, including inspection at point of exit, but also special highway planning; carriers transporting 40-foot containers cannot negotiate a right-angle turn.

Fortunately timely changes made by the Ports Authority in the original plans for Ashdod took some of the new problems into consideration. The port area was generously conceived, with large sheds and extensive storage spaces under the open sky. Because of this, modifications for the first phase of container handling called for little more than an increase of electric power to feed the 25-ton cranes. Special ramps also equip the port to take several roll-on/roll-off ships simultaneously, and large fleets of road vehicles are on hand so that port operations are not held up.

Foreign crews also balk at long waits, but the problem is not restricted to Ashdod. Once ashore, seamen can have transportation from the port's main entrance to any point in Israel, and comfortable accommodation at Ashdod's two hotels. "Haifa is bigger, of course," in the words of one seaman from a Glasgow-registered freighter, "but even Haifa isn't a great city for entertainment, as ports go."

Oranes at work

Some of these sophisticated heavyweights are already in operation. Two 25-ton cranes are shortly to be joined by a third, now in process of assembly, augmenting the fleet of fork lifts, tractors and mobile cranes in the port. Specialized equipment for containers includes two gantry cranes. Two 45-ton cranes are to be installed this year, as well as a large bridge crane.

Three straddle-carriers move the huge metal crates within the port, symbolizing more than any other equipment, Ashdod's radical shift into the container era. The straddlers do a quick job of getting containers off the cranes stacking them three high whenever necessary.

In the first quarter of 1972, Ashdod handled 20,000 containers and estimates put the total for the current year at 60,000. Haifa is to handle a similar, or slightly smaller, number. The growth of container operations can be judged from the fact that a total of 40,000 containers were



(Continued from previous page)

the crates, making them easier to handle, and has introduced more modern and convenient ships to load them on. Meanwhile, conventional loading has reached a stage where the stevedores can do so much that their premiums are astronomical and their earnings are eaten up by taxation. As a result, they have been working at only 80 per cent of their capacity since January.

This is a clear demonstration of the fact that there is a limit beyond which the modernization of existing methods becomes self-defeating. At that stage, bold new methods must be applied. Containers are one; a completely unconventional outlook on labour is another.

So far, says Mr. Rahav, the workers have been able to make a farce of the management's efforts to reorganize working arrangements and bring them in line with modern needs. It will take a very strong and forward-looking leadership, and probably the exclusion of political vested interests from the port labour force, to bring about the change of attitudes that, together with a modernization of facilities, will give the port the capacity it needs.

He believes that containers will eventually be the answer for our citrus exports. The Citrus Marketing Board has reduced the size of

cranes at work

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Small traders who cannot fill a 20-foot container, not to speak of the 40-foot monsters now in vogue are offered the possibility of sharing containers with other exporters, and an increasing number are becoming interested in the proposal. Some types of goods will continue to demand labour-consuming handling — cement, flour and such. But even here, improved packing could save time and effort.

Cement imports

Cement, imported mainly from Turkey, poses a particular problem. It comes in paper bags which are often too flimsy for the 60 kilos they contain. Wharves where cement is being off-loaded are crisscrossed with the fine dust, which also swirls in the air. "Gangs scheduled to work with cement practically run in the opposite direction," says Mr. Halavi, "adding hastily, 'Spend ten minutes at one of those wharves, and you won't blame them.'"

It is not only the ports that have to adapt themselves to the

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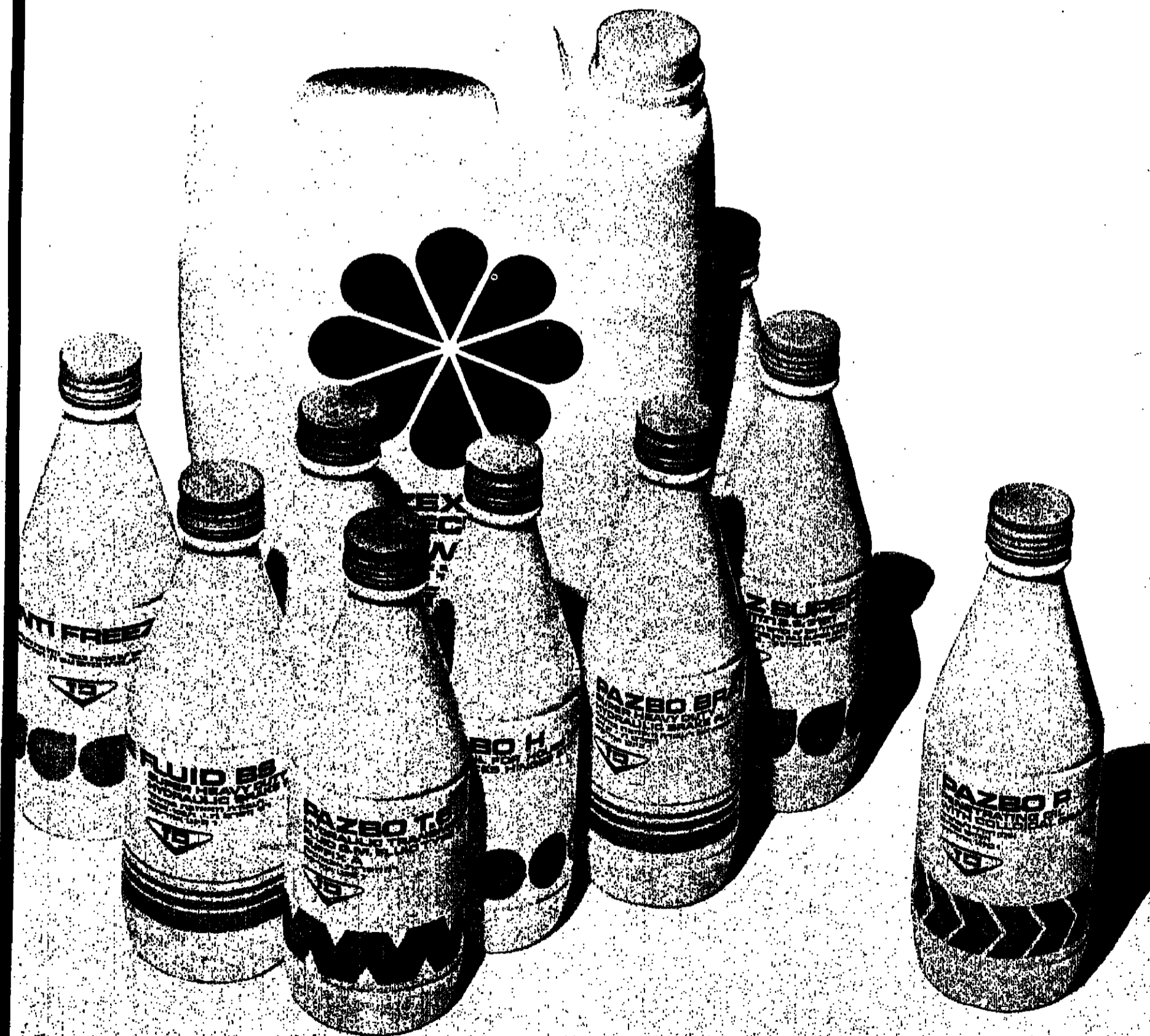
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The STANDARD of EVIDENCE

THE Netivef Neft Affair has from the start been projected onto the public stage as a conflict between the forces of light and darkness. There was Dr. Neev, the lone and lonely voice of moral indignation, pitted against corruption and vested interests in high places. When the Justice Minister seemed reluctant, after several inquiries, to push further, the probity of the nation's governing elite itself was questioned and the system of interlocking government control and economic power was indicted as a vast regulated market of influence peddling.

Now, the Witkon Report has furthered the divide. After the initial shock of the majority finding the assorted critics have again taken up the fight. But to do so, they have been forced first to dismiss the majority opinion. For not even the most vehement critic has been prepared to doubt the integrity of Justice Witkon and Mr. Kalir or to contend that their finding is a deliberate whitewash.

Strict construction

The principal argument has been that the majority mistakenly confined itself to applying the standards of criminal law. Since Mr. Friedman was not found guilty of any criminal offence, he was vindicated. Such strict construction of their task, it is argued, diverted the majority from their true purpose, namely to investigate — or inquire into — Mr. Friedman's acts and evaluate them by the standard of public morality. And in support, the critics display Aluf (res.) Zorea's minority opinion.

Yet whatever one feels about the relative ethical invoices of Dr. Neev and Mr. Friedman, there is more than a note of moralist demagoguery in this attempt to finish off Friedman by dismissing the Witkon majority. And it too has a bearing on public morality. For if one takes seriously the integrity of the Commission, then what emerges from the report is the sense of concern for the fate of the individual under attack — in this case Friedman. He, for the Commission majority, is the underdog. It is his name, his reputation, his life that are in balance. And if his name is to be destroyed, then the proof had better be good and the standards of evidence tight.

The Witkon Commission sought to prevent a witch hunt. To do so it adopted the standards of criminal law. But despite its findings the inquisition in public of Mordechai Friedman continues. This shows that the Commission was superfluous and that by its nature could not do justice to Friedman or to the charges brought by Dr. Neev. The result is demagoguery, embracing Cabinet ministers as well. What is needed now, argues ERWIN FRENKEL, is an act of leadership by the Government to restore public confidence and respect for due process of law.

Only by thus reconstructing the Commission's premises do the pieces fall into place. It explains the marked note of hostility towards Dr. Neev and the revision for the dubious witnesses presented in support of his charges. It explains why, when there was doubt on any point, the majority gave the benefit of it to Friedman. Most important, it explains why the majority applied the standard of criminal law.

If a man's name is at stake, the standard of judgment in an enlightened and democratic society must be rigid and objective. That presumably is what law and a society based on law, not men, is all about. So while the Commission was not a Court, it invoked the standard of criminal law to prevent injustice.

Once embarked on such a view of its task, the result was clear: if Friedman could not clearly be shown to have been involved in a criminal offence, he could not be "convicted." There might be doubts about his eligibility to the company of the righteous, there might even be matters that bear further investigation; but in terms of the specific accusations presented by Dr. Neev, criminal conviction, that is demolition of his name, was not in order.

A step further

The majority might have left the matter at this point. It might have concluded that there were dubious transactions, more points to be clarified, but no legal offence. But it chose to go the further step and take a stand

on the question of whether Friedman should be dismissed or not. It was not compelled by the terms of its mandate to take this step. That it did so again reflects, I believe, on its sense of responsibility toward the individual.

"It is clear to us that we must express our view on this question and not leave it to others to draw the required conclusion." Thus the majority opinion, while qualified, was favourable to Friedman, and consistent with what it believed to be the evidence needed when a man's name and career are at stake.

The question is not whether the majority should have recommended Friedman's dismissal or not, but whether in a democratic society proceedings and standards other than those of the courts can be admissible in passing public judgment on private acts. The majority, correctly, held not.

Public actions

But what this really means is that Friedman's private actions, as distinct from the questions raised by Dr. Neev about the public administration of the Government's oil policy, should never have come before such a public tribunal in the first place.

The case of Friedman the man, his deeds or misdeeds, belonged only in court. The case of Neev versus the Government was perhaps a matter for such a public commission, if it could not be aired in a better and more effective way — as it should have been — by the State Comptroller. By being forced to link the

two issues, the Witkon Commission could do justice to neither: thus in protecting Friedman, it sullied Neev.

Moreover, since it was not a court, its findings on Friedman could not be the final word — as the critics have shown — just as its court-like strictures could not be accepted as relevant to judgments of public policy.

As a result Friedman's name continues to be flung about for political, not legal purposes. The most remarkable example was Mr. Allon's statement in the Knesset this week, when, summing up a debate on his Ministry, he elected to tell the rest of us that, if he had to choose, he would prefer Neev to Friedman. But choose for what? For public office? For membership of Kibbutz Ginnosar?

Precisely because the question was open-ended, Mr. Allon's remark was simply an act of public denunciation of a private citizen. Generally libel laws, and if that falls good taste, deter even immune Knesset Members from such indiscretions. But in the vituperation that has followed the Witkon Report, anything goes. And meanwhile the issues raised by Dr. Neev about public administration of oil policy remain — conveniently — secondary.

In sum, the best intentions of the Commission to avoid a witch hunt and yet pass a judgment

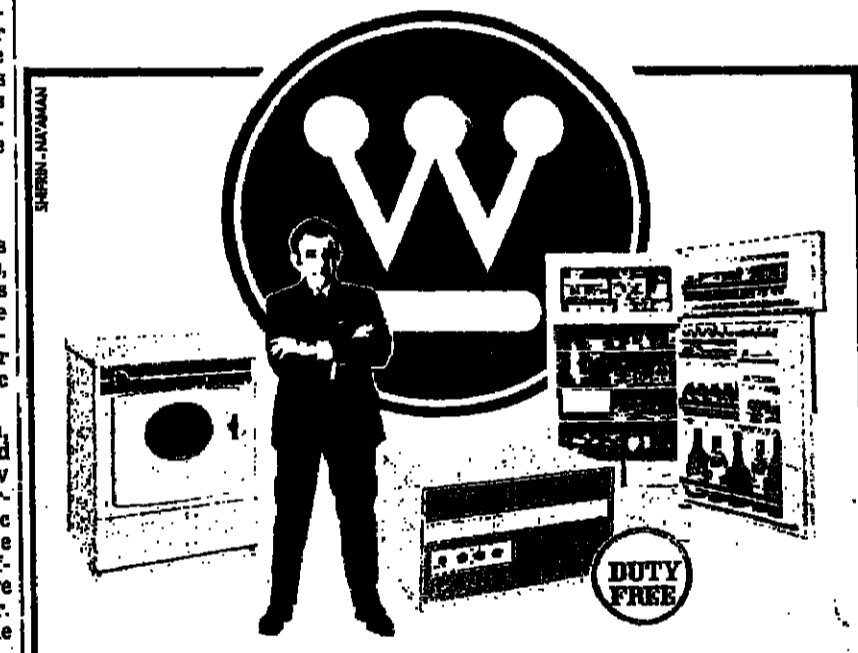
on an area of public policy have not altered anything. It was a bad show from the beginning. For where there were suspicions of malfeasance the police and the Courts should have been invoked. And where there was maladministration we have after all a State Comptroller.

Avenues open

These two avenues, of course, still remain open, and perhaps the police will be asked to follow up some of the side issues which arose in the inquiry, but which were not part of Dr. Neev's original complaint, like Mr. Friedman's original purchase of equipment from a Canadian firm.

But if the case goes further this will only mean that Mr. Friedman's trial by commission, despite the majority's concern, was a superfluous public inquisition. And if it does not, we will apparently have a continuous inquisition without benefit of a commission.

What public morality really requires from the Government at this point is finally an act of leadership that will end moralist demagoguery, restore public confidence in the standards of our public administration, but also remind everyone including Cabinet ministers themselves that the due process of law has its own imperatives, and for very good reasons.



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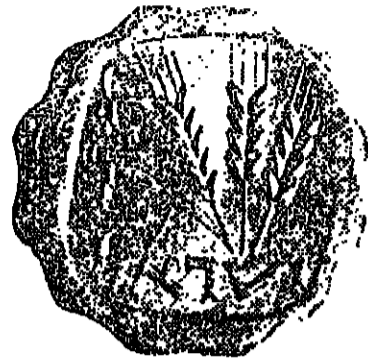
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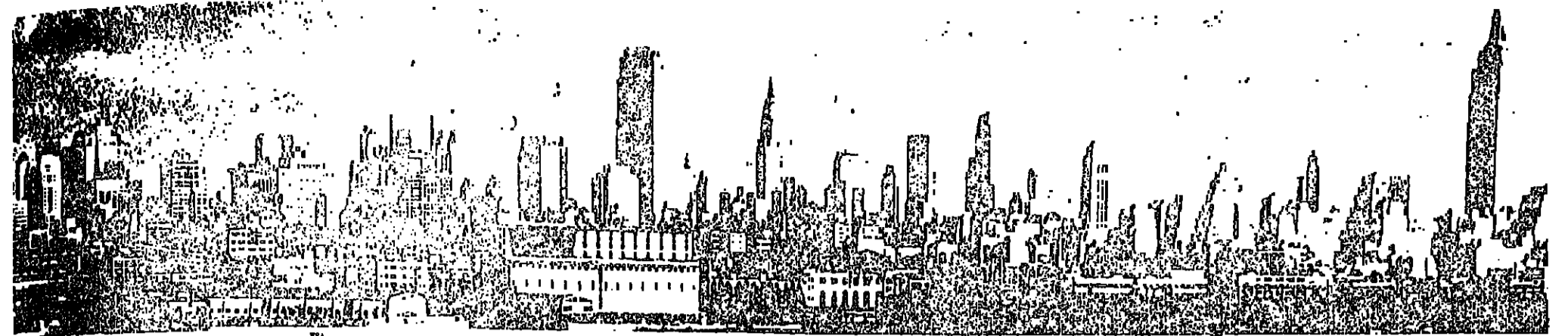
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My favourite mugger

By EPHRAIM KISHON

WHEN I first rang my Aunt Trude's doorbell in the heart of Broadway, her frightened eye appeared in the peephole.

"Are you alone?" she quaked behind the door. "No one's prowling on the staircase?"

I assured her that I was alone, whereupon Auntie turned the key twice, pulled back three bolts, removed the chain, temporarily disconnected the electronic alarm and opened the door, a loaded gun in her shaking hands.

"Quick," she greeted me. "Hurry!"

After replacing the barricade, Aunt Trude explained that only three days before they had strangled her landlord with a wet towel. We decided, therefore, that during the fortnight of my stay in New York I would not leave her apartment at all.

"I myself haven't left the house for two months," my aunt told me. "Why should I take risks? Down in the streets people are being murdered in broad daylight. You never know in New York when you'll be stabbed in the back. So we'll sit here, quietly watch TV and cook gourmet meals."

It seems that you don't have to go out of doors even to buy food; everything is brought to the house. But to be on the safe side, when a supermarket messenger rang the bell, my aunt only opened the door after phoning the store and confirming that this was indeed their man and not the Boston Strangler.

STILL, I had to buy my wife a handbag. The little woman had agreed to my New York fun trip only on condition that I bring her a black-lacquered crocodile leather handbag. For three days and three nights my aunt tried to talk me into having the corner leathersgoods store send up some samples, but on the fourth day I sallied forth, hugging the walls like a furtive shadow.

It was fairly early in the day and New Yorkers were still dazed from the drugs they had swallowed the previous night. I passed a large number of drunks, shook off around a dozen whores and several professional monsters, and made the bag store safely. The plate glass door was, of course, locked. The lady owner examined me carefully through the glass, then rang Trude and double-checked. Finally, she opened the door a crack.

"Sorry," she explained, "the other week they robbed the delicatessen across the street and nailed the salesgirl to the ceiling..."

By then I had begun to suspect that public security in New York had deteriorated somewhat. I quietly picked up that dream of a black crocodile bag.

"I have nicer ones," the lady said. "This blue bag with the golden clasp, for instance, suits you marvellously..."

"I don't need a handbag," I assured her. "It's for my wife."

"I'm so sorry," she apologized. "Nowadays it is so difficult to tell who is a man and who isn't. Since you don't wear your hair long I took you for a woman..."

IT happened on the way home. I passed three pornographic establishments unscathed, but at the corner of 43rd Street a giant, sloppily-dressed Negro stopped me and planted his flat level with my nose.

"Hi," the man said. "Money!" I remembered the advice of my Israeli travel guidebook: In delicate situations abroad, always speak Hebrew.

"Adoni," I addressed the huge Negro in our ancient language, "leave me alone or else I shall become violent. What's going on here?"

And continued on my way to Aunt Trude and stumbled through the door, excited and stimulated by the unusual experience. My aunt blanched as she listened to my report.

"Good Lord," she whispered before fainting. "didn't they warn you that one never resists them? He could have murdered you on the spot..."

"He didn't have a weapon."

"No need! They do it all the same. In New York you don't argue, you simply reason: 8th Avenue, Negro, angry, pay! Next time give them everything you have! Better still, don't leave the house..."

I LEFT the house. Pretending that I had to confirm my El Al reservation, I went out into the fresh air and walked up the avenue quite unconcerned. I didn't stop on my way, except in front of some cinema stills, to refresh my memory as to how one makes children. It was quite instructive, but on the way home, on the corner of 43rd Street, I was again accosted by the huge Negro. This time he grabbed my coat lapels in an iron grip:

"Hi," he breathed, "money!"

In such situations I practically shoot from the hip. I drew my wallet with speed.

"Why," I wheezed, "why?"

The Negro pulled me close to his face. He had a flattened nose and bloodshot eyes.

"Because you are a white pig, that's why!"

The street had emptied in a flash. At the far end of the street two cops were disappearing on tiptoe. I pushed \$2 into the Black Panther's fist, detached myself from him and dashed home.

"I paid!" I informed my aunt. "He took two dollars..."

Trude frowned again. "Two dollars?" she whispered. "You dared to give him two measly dollars?"

"Without a receipt," I muttered. "I didn't have any more on me..."

"Don't ever dare to leave the house without at least \$5! Do you want him to carve up your face with a switchknife? How tall was he?"

Seven feet.

"Take \$10, for goodness sake!"

ON Thursday I slipped out to buy some American pacifiers for my daughter. Around Times Square an unshaven individual tried to stop me for a one-time donation, but I dismissed him summarily.

"Sorry, I'm being mugged on 43rd Street."

There is something like a double taxation agreement. You pay either here or there, but not twice. I continued to the corner of 43rd Street, but didn't find Aunt Trude there. I was a bit disappointed, having prepared a crisp ten dollar bill for him. I looked for him in all the taverns in the neighbourhood. I finally ran him to earth at the entrance to a bar for nudist fags. George was sitting cross-legged, leaning against the wall, his eyes rolling threateningly.

"Hi, white pig," he snorted, "give me some more money!"

"Haven't got any now, we'll see tomorrow..."

He didn't insist. Then I realized

that in fact he wasn't all that huge; he was about my height, with only a few teeth left. On the other side of the street someone was raping a completely hysterical female and everybody was running for shelter. I said to myself: how lucky I am that George has so much self-control.

"EPHRAIM," my Aunt Trude said a few days later, "you've got to see that Negro now, or else he'll come here. I know their kind..."

I put a crisp new \$50 bill in my pocket and went down to 43rd Street. No one molested me on the way; even the pimps didn't pull my sleeve this time, because they all knew that I was a steady customer of George's. He was waiting for me in front of a restaurant with lopsided waitresses.

"Hi, white pig," he breathed. "Did you bring the dough?"

"Yes," I said. "Give, white pig."

"Just a moment," I inquired, "is this a real mugging or only the taking of a certain sum?"

"White pig," replied George, "I need \$25."

"I've only got a \$50 bill..." George grabbed the bill, tottered into a hashish den camouflaged as a brothel for goats, and after a while came back with \$25 change. I realized that he was playing fair with me, so on the spur of the moment I asked him whether I couldn't take out a subscription, pay a weekly rate or something?

George didn't quite understand. "White pig," he said, "I'm here every day."

I asked for his telephone number but he didn't have one. On the other hand, he showed me a rusty blade he treasured in his hip pocket and for the first time he bared his tobacco-stained teeth in a friendly grin. Altogether he was a nice midget mugger, maybe four and a half feet tall, no longer young, but very good-humoured.

ON the day of my departure, Aunt Trude saw me to the apartment door. She had wept all through the night at the very thought of my having to return to the war, the bombs, the general insecurity in the Middle East -- but she had to agree that my place was with my little family.

So I'm writing these lines in scorching Tel Aviv. Still, why deny it. I miss George. We understood each other. Between drags of hash, is he, too, thinking of his little white pig? I doubt it. Not everyone is as romantic as I am.

Translated by Yehoshua Goldstein by arrangement with "Maariv."

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The Advisory Council on Overtime

Notice to employers concerning renewal of permits to deduct tax from overtime for 1972/73

The Advisory Council on Overtime draws the attention of employers to the fact that their permits to deduct reduced tax from salaries for overtime expired on March 31, 1972.

Those wishing to renew their permits for 1972/73 have to submit a reasoned application, detailing the names of the employees for whom the renewal is required, as well as their jobs and their monthly salary.

If these particulars were forwarded to the Council during 1971/72, there is no need to submit them again.

Applications for renewal of permits must be submitted no later than April 30, 1972.

Council's Address: Office of the Accounting Officer, Rehov Hadar, Tel Aviv, 19 Hervech Potha Tikva, Tel. 611071.

On the eve of Lag B'Omer, 24 years ago, the defenders of the Jewish Quarter of the Old City of Jerusalem surrendered to the Jordanian Arab Legion. In this excerpt from 'O Jeru-

salem' Larry Collins and Dominique Lapiere describe the losing scene of the battle, the destruction of the Hurva Synagogue (photo below), and the exodus of the Jewish population from

the walled city, to which they were not to return for 19 years. The English-language version of 'O Jerusalem' (642 pp., IL28) is to be published by Weidenfeld and Nicholson Jerusalem soon.

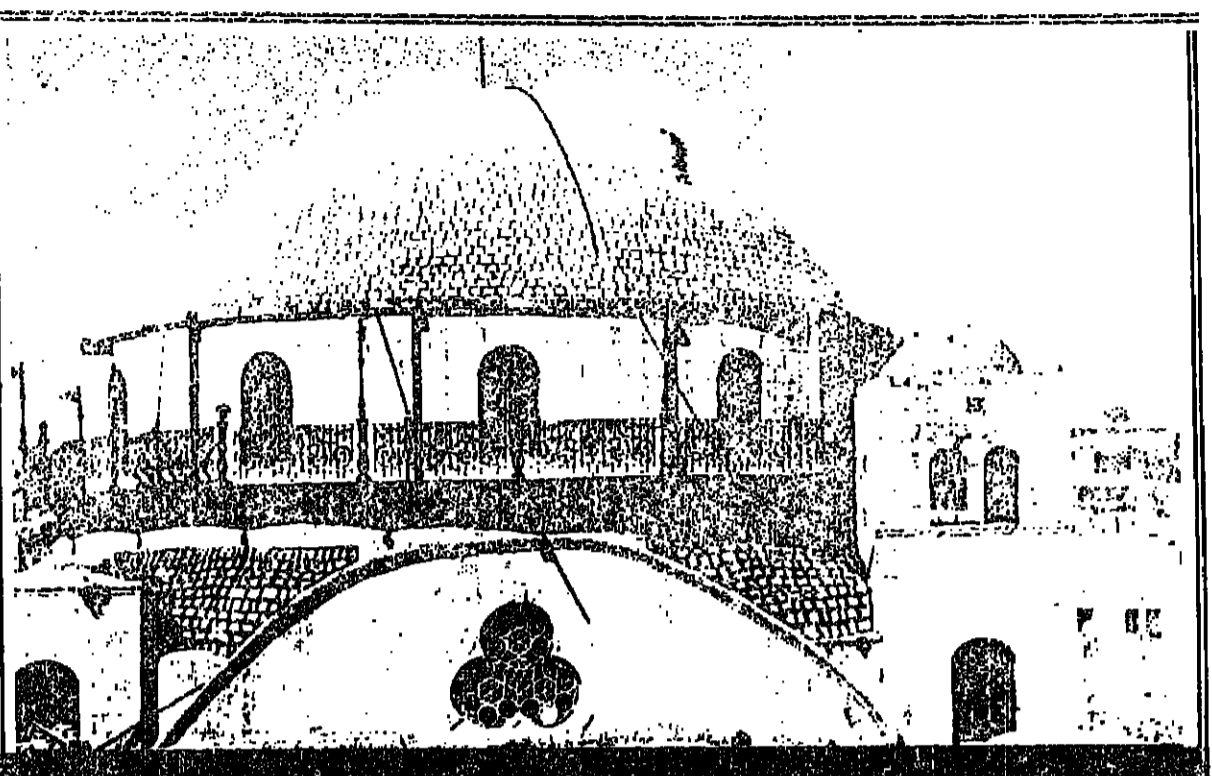
THE center of Amman was dense with the crowds. Clipping their hands in rhythm to their slogans, they danced from street to street chanting their army's victory. Their jubilant chorus gave the men in the hotel conference room opposite the Roman arena of ancient Philadelphia a pleasant pause. The triumph of Latrun was not the triumph of the Arab League's Political Committee had to celebrate. The same day that Colonel Majall's men had turned back the Israelis at Latrun, the kibbutz of Yad Mordechai, after five days of heroic resistance, had fallen to the Egyptian Army. Only in the north, where the Israelis had driven the Syrians from Galilee, had the Arab armies suffered an important reverse.

The sense of coming triumph did not dispose the Arab leaders to look with favour upon the paper presented to them by the League's secretary, Azzam Pasha: an appeal from the United Nations Security Council for a cease-fire within thirty-six hours.

In Tel Aviv, David Ben-Gurion polled his military on the advisability of accepting it. Their arms situation had improved slightly. Five more Messerschmitts had been flown to Israel and the first major shipments of arms to arrive by sea had reached Haifa harbor. Nonetheless, Ben-Gurion's advisers were unanimous: a cease-fire was much to be desired.

Quite a different sentiment animated the Arab leaders meeting in Amman. Convinced that Jerusalem was about to fall to their forces, they categorically rejected the cease-fire appeal. Instead, the Arab leaders issued to the United Nations an ultimatum of their own: they gave the world body forty-eight hours to devise a new Palestine solution which would not include a Jewish state.

In the Jewish Quarter of Jerusalem's Old City, the rabbis four days earlier had begged their superiors to "shake the world and save our souls" urged the quarter's Haganah commander to surrender. "We have been saying psalms all the time, yet the bullets continue," one of them sadly told Moshe Russnak. Clearly, it was God's will that they surrender.



The Jewish Quarter falls

By flashlight. The old vaulted rooms of Migav Lodakh were crowded with over one hundred and fifty wounded, fighters and civilians alike.

Uprooted from their homes because the Arabs had either captured them or made life in them unbearable with shellfire, most of the quarter's seventeen hundred residents huddled together in three synagogues just inside the Haganah's lines. They cooked on the floor, slept on dirt-encrusted vermin-filled old mattresses, weeping and praying or gazing off into space.

Yet despite his grim situation, Russnak would not yield to the rabbi's pleas for surrender. Time and time again since May 18 he had been promised help and time and time again it had failed to arrive. So categorical had been the promises made to him this morning, however, that Russnak was persuaded to hold on. Tonight, he told the rabbi, help

Relentless pressure

Russnak's situation was indeed desperate. Abdullah Tell's relentless pressure had deprived his men of position after position. The quarter's limited space had now been reduced to half its original dimensions. Their water supply had failed. The sewers no longer worked and it was impossible to collect garbage. In the May heat, the quarter's alleys were heavy with the stench of decomposing human excrement. An even worse smell, the putrefying odor of dead flesh, clung to every stone around the hospital. Unable to bury their dead, the quarter's doctors had ordered them wrapped in old sheets and stacked in a courtyard behind the hospital. Among them were Rabbi Yitzhak Orenstein and his wife. While their son and their fifteen-year-old daughter, Sarah, were fighting on the quarter's perimeter, the rabbi who had greeted Israel's birth May 14 with a shehehyanu had been killed with his wife by a shell falling from their home. Young Avraham Orenstein had been able to leave his post just long enough to say the Kaddish, the prayer for the dead, over his father's body.

In the hospital, even the last bottles of blood plasma had been lost when the power failed. There was no anaesthetic left, and op-

erations were performed without it by flashlight. The old vaulted rooms of Migav Lodakh were crowded with over one hundred and fifty wounded, fighters and civilians alike. Uprooted from their homes because the Arabs had either captured them or made life in them unbearable with shellfire, most of the quarter's seventeen hundred residents huddled together in three synagogues just inside the Haganah's lines. They cooked on the floor, slept on dirt-encrusted vermin-filled old mattresses, weeping and praying or gazing off into space.

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B'Omer commemorates the miraculous halt of a plague sweeping Judea during the Roman war and the last struggle of the Jewish people to wrest their independence from Rome. As that normally festive day dawned in the Jewish Quarter Thursday, May 27, it was clear both to its deeply religious inhabitants and to its exhausted defenders that only a similar miracle could save them.

Taking a post-by-post survey of his perimeter, Moshe Russnak discovered that of the two hundred fighters with whom the struggle had begun and the eighty reinforcements who had come in with Gazit, thirty-five men remained unscathed. Together they had an average of ten bullets per man. There was no ammunition left for the Bren gunners. Leah Vultz's factory had converted the last Players cigarette tin and tomato can in the quarter into her homemade grenades.

Russnak's pitiful perimeter included the hospital, his headquarters and the three ancient synagogues, into whose cellars the demoralized residents were packed. Only one other major synagogue remained in Jewish hands, the Hurva, the principal temple of the Ashkenazim, considered the most beautiful in all Jerusalem and, indeed, all Palestine. As the dome of St. Peter's dominated the skyline of Rome, its graceful eighteenth-century parabola towered over the roofs of Old Jerusalem. Anxious to avoid the opprobrium of destroying it, Abdullah Tell had written Otto Lehner of the Red Cross forty-eight hours before to warn that unless the Haganah abandoned its positions in the synagogue and its adjoining courtyard, he would be forced to attack it.

Russnak could not agree to his request. The Hurva was the key to the last stretch of ground he controlled. Once it fell, the Arabs would be fifteen yards from the seven-hundred-civilians he was defending. He would fight for it as long as he could.

Even in the despair and filth of the crumbling quarter, the normal events of life went on. A woman gave birth to a baby girl and named her "Rainforce-

ments," for that thought was uppermost in everybody's mind. The doctors at the hospital could spare her a bed just long enough to let her deliver her child. Then, carrying the new infant under her arm, she returned to the Yohanan ben Zakkai Synagogue and started cooking for her family.

As he did every morning, Jacob Tangy, an orderly in the hospital, tagged with identity cards the shrouds wrapping the night's dead. Then, in the clean shirt he had saved for the occasion, Tangy ran to the cellar of the Gates of Heaven Yeshiva for a ceremony symbolizing life's continuance and, above all, in Tangy's mind, life in their shattered quarter. It was his wedding.

His bride had arrived from her front-line post a few minutes before, just in time to change from her khaki uniform to a dress. By the light of a candle quivering from the shock of exploding shells, the two young people exchanged their vows, praying according to their Jewish marriage service that soon "there may be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness."

One more push

Abdullah Tell's company commanders were unanimous in their reports at their daily conference that morning: With one concerted push, the quarter would fall. There was no doubt in Tell's mind where the attack should be made. Confident that he had discharged his moral obligations in his unanswered letter to the Red Cross, he told his men, "Get the Hurva Synagogue by noon."

"If we do," replied Captain Mousa, "promise us you will have tea in it this afternoon."

"Insh' Allah! God willing!" said Tell.

The destruction of the ancient synagogue would be the final dent, now huddled in their dark cellars. They broke out the last few treasures they had been saving. In every corner of the fetid, sweaty basements of the three synagogues still standing, people broke into their reserves of flour, lentils, sugar, coffee, wine, sweets, chocolates, cigarettes, kaffir soup, noodles. In a feeble boy who had discovered Abdullah Khader's body at Kasteel, few moments the cellar was grabbed the ends of the ladder



The Jewish Quarter falls

(Continued from previous page)

ally with the excitement of a gigantic feast of the damned. From his headquarters Russnak sent a clear warning to the New City: If help did not arrive that night it would be all over. But the only help to come over the wall that night was sent in the casing of a Davidda shell with its explosives removed. In it two Palmachniks put the one thing that might aid the beleaguered comrades they could not reach, bullets. On top they slipped a note reading: "Strength and courage. We are with you." Then they fired their Davidda.

The shell fell inside the Arabs' lines. A few minutes past nine o'clock Friday, May 28, the telephone rang in Major Abdullah Tell's headquarters at Kowdash School. It was Captain Moussa. "Two rabbis," he said, "are coming out of the quarter with a white flag."

Walking into Moussa's headquarters in the Armenian School of the Holy Translators, Tell found himself face to face with the seventy-year-old Rabbi Reuben Hazan and the eighty-three-year-old Rabbi Ze'ev Mintzberg. As Jerusalem's Arab mayor had surrendered the city to the British with an old bedsheet thirty-one years earlier, the two had come to prepare their quarter's surrender to the Arab Legion. Their arrival climaxed a two-hour struggle inside the quarter. The Hagannah had dwelt with gunfire the rabbis' first effort to cross the battle line, wounding Hazan. Undaunted, they insisted that Russnak would have to kill them to stop them from going to the Arabs. "It makes no difference who kills us," Hazan declared. "The situation is hopeless."

The hard-pressed Russnak summoned a meeting of his staff. The situation was indeed hopeless. The Legion was six yards away from the synagogue in which the residents huddled; the hospital was out of virtually every form of medicine. His men had ammunition for no more than another half hour. After that, seven-hundred people would be at the mercy of the Arabs. Russnak decided to try to stall for time by talking to authorized the two rabbis to ask for a cease-fire for the removal of the dead and wounded.

Politely but firmly, Tell ordered Rabbi Hazan back to the quarter to bring Rabbi Weingarten and a representative of the Hagannah. On his side, Russnak delayed as long as he dared, then ordered an Arabic-speaking officer, Shaul Tawil, back to Tell. Tell was not prepared to enter discussions. His terms were simple. All able-bodied men would be taken prisoner. Women, children and the aged would be sent to the New City. The wounded, depending on the extent of their injuries, would be held prisoner or returned. Although he knew there were many women in the ranks of the Hagannah, he would take no women prisoners. Tell dictated his terms to Nassib Boulos, a bilingual Arab correspondent of "Time" magazine; then he gave the Hagannah until four o'clock to accept his offer.

While they had been talking, a phenomenon had occurred which was to shatter any hope Russnak still had of prolonging negotiations on until nightfall. The residents huddling in the cellars of the Ben Zakkai synagogue had learned of the surrender delegation. Shrieking shouts of joy and thanksgiving, they rushed past their Hagannah guards into the street. Within minutes, Arabs and Jews who had been killing each other hours before were embracing in the street, old

friends greeted each other with tears of relief, the Legionnaires moved out of their posts and began to mingle with the men of the Hagannah, Jewish shopkeepers opened their stores. Bitterly, Russnak noted that some of them who had given him a glass of water begrudgingly were offering cakes and coffee to the Arabs. Seeing the two people so completely intermingled, Russnak realized that surrender was already an accomplished fact.

Sadly Russnak smoked his last cigarette in his candle-lit office, then assembled his officers. All except the representative of the Legion agreed to surrender. Armed by their votes, Russnak put on an Australian battle blouse and a beret, strapped an old Parabellum to his waist, and set off to surrender to his Arab foes of the oldest patch of Jewish soil in the world.

Their shoes brushed, their uniforms straitjacketed, the thirty-old Hagannah men who had unyieldingly unsheathed lined up in three ranks on one side of the courtyard designated by Tell for the surrender ceremony. Opposite them, the residents had begun to assemble children, sacks of clothes, scraps of furniture with which to remember their homes.

Surveying the pitiful lines of his foes, Tell told Russnak, "If I had known you were so few we would have come after you with sticks, not guns." Then, seeing the worry on the faces of the residents, Tell realized they all feared they would be the victims of another massacre. He began to move down their ranks, quietly seeking with gesture or a word to reassure them.

Their fears would indeed prove unfounded. Tell's only victims would be Arab, not Jewish — looters who had thrown themselves with too much haste on the booty.

The shortest, saddest exile in modern Jewish history began just before sunset. Two by two, some thirteen hundred residents of the Jewish Quarter started over the five hundred yards separating them from Zion Gate and the New City. Their departure marked the end of almost two thousand years of continuous Jewish residence — interrupted only by a sixty-year period in the sixteenth century — inside the Old Walls of Jerusalem.

Tell's Legionnaires offered them the protection of their bodies along the narrow passageways and staircases so familiar to them, holding back the excited Arab crowds. They helped the aged, carried bundles or children for overburdened women. They drove back the excited mob with their rifle butts, arrested those who tried to pelt the Jews with stones, and, on one occasion, fired over the crowd's head to hold them back.

Some of those people abandoned their homes had never been outside the Old City. One 100-year-old man had left it ninety years earlier to look at the first houses built outside its walls; he had never left since. Saddest sight of all were the bearded old men, leaving a lifetime of study behind them. Some, fortunate enough to pass their own homes on their way into exile, stopped to reverently kiss the mezuzah, the blessed inscription on the lintel of their front door.

At the gate, an elderly rabbi suddenly burst from the lines and thrust a three-foot-high package into the hands of Antoine Albina, a Christian Arab. "It is something holy from the synagogue," he said. "I give it to you. It is a trust." It was a seven-hundred-year-old Torah, twenty-three yards long, written on gazelle parchment. Albina would keep it for eleven years,

until he was able to hand it over to the first rabbi to visit Arab Jerusalem in a decade.

On the other side of the city, a desperate rush was under way to prepare to receive the refugees. Having decided to lodge them in the homes abandoned by the Arabs in Katamon, Dov Joseph sent his assistant Chaim Haller to scour the neighbourhood for sheets and blankets. In one Catholic home, Haller found an enormous hoard of candles. Realizing how much it would mean to those orthodox refugees to have a Sabbath candle to light their new homes, Haller took them all, vowing not to reveal their un-sacrificed origins to their reepleants.

Beyond the Old City walls, Chaim Haller went from room to room trying to comfort the refugees in their strange New City surroundings. They were "totally shattered." But, to his astonishment, he discovered it was not the closeness of their brush with death, nor the loss of him into captivity in Amman the

key to Zion Gate given him by a British officer only a fortnight earlier.

As night fell, only the quarter's 158 wounded remained in the Old City, crowded in their wretched hospital, waiting for the inspection by a team of doctors to determine which of them would be returned to the New City and which would go to prison camp. Soon the rabbi raging in the looted quarter began to creep up on their sanctuaries. Persuaded that the hour of their massacre had come, the wounded saw a company of Legionnaires march into the building. They had come, however, to carry their injured enemies to the safety of the nearby Armenian Patriarchate.

At his headquarters, Abdullah Tell received the final accolade of his triumphant day. It was a telephone call from Amman. Warm and paternal, the King personally congratulated the young officer he had sent to the city ten days before.

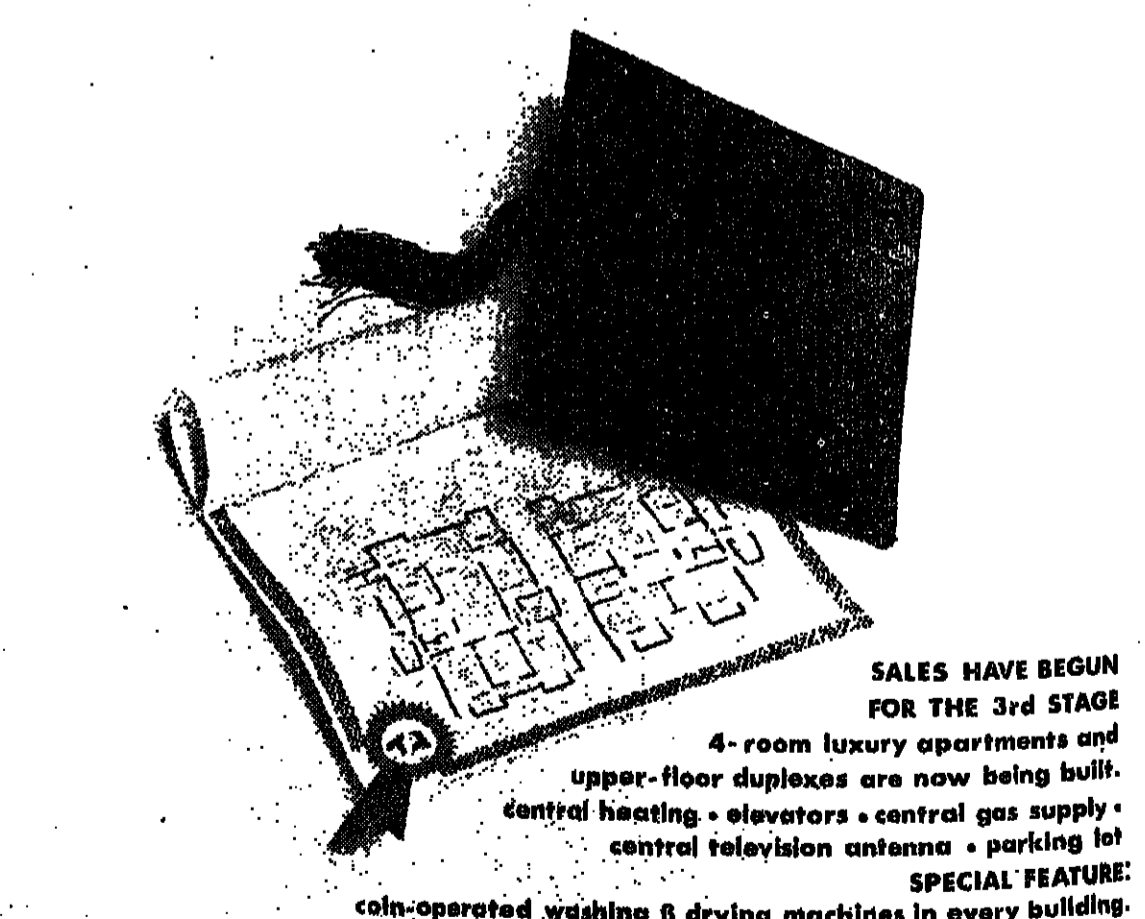
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over had, that had so totally demoralized them. The cause of their deep grief was the fact that it was Friday evening and in rising from Zion Gate to Katamon City, crowded in their wretched hospital, waiting for the inspection by a team of doctors to determine which of them would be returned to the New City and which would go to prison camp. Soon the rabbi raging in the looted quarter began to creep up on their sanctuaries. Persuaded that the hour of their massacre had come, the wounded saw a company of Legionnaires march into the building. They had come, however, to carry their injured enemies to the safety of the nearby Armenian Patriarchate.

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Biblical Overview

THE portion of this Sabbath includes in the continuation of the Biblical festivals the period of the Omer, through which we are passing at the moment. It enjoin that the grain harvest of the year was not to be enjoyed until the Omer of the first harvest had been offered in the Temple. Although nowhere specifically mentioned in the Bible, there is a universal consensus of opinion, both rabbinical and modern, that the Omer consisted of barley, which is the first grain to ripen in Israel, and that during Passover, the Bible enumerates three barley products in this connection. Lechem, keli and carmel. Lechem, is, of course, ordinary bread, made in this instance of barley; keli are the roasted grains; but what is carmel? According to the rabbis, the word in this context is entirely different in connotation from the usual one given to it. As applied, for instance to Mt. Carmel it means "a fruitful place," and is almost certainly an extension of the word korein, a vineyard. Not so the barley carmel. The Talmud (Men. 66b) regards it as composed of two words, the first of which has had its

TORA NO FLORA

two letters transposed, ruck and mal, meaning "tender and brittle" (curiously enough Rashi, to Lev. 2:14 where the word first occurs, gives car and mal, the first word meaning a cushion or bolster, and it refers to the grains of barley when the ears are fully developed. In that state, the ears are brittle; the Targum actually uses "torishim," which means "friable." The barley in this state was easily ground, and Rashi employs the French word, "granules.")

The word occurs as a product of barley in 1 Kings 4:42, where we are told that a man from Ba'al Shalisha brought the prophet Elisha 20 loaves of barley and carmel "in its tziklon." The A.V. translates this last word "in its husk;" the J.P.S., "in his bag." The Talmud, however, gives a remarkable translation. It takes the word as being composed of the initial or significant letters of a whole sentence which means "He came and poured it out for us and it was pleasant to us" (Men. loc. cit.), indicating that barley in this state was especially tasty.

That is all that I can find in the sources on carmel, but as it happens I was idly looking at the wording of a tin of imported Quaker Oats, and it informed me that "when you strain oatmeal many of the nutritious benefits are thrown away," whereas in the case of this patented form they remain. Who knows but that this carmel, which the A.V. translates "groats of the fresh ear" and the New English Bible "crushed meal from fully ripened corn" was a kind of Biblical Quaker Oats?
L. I. RABINOWITZ

JERUSALEM BRANCH

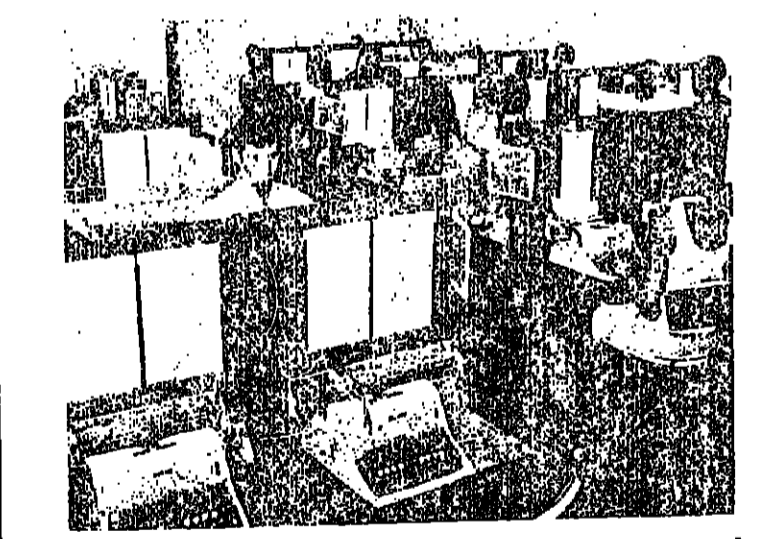
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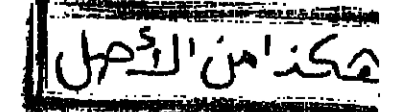
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Women's Lib v. Woman of Valour

By Lea Levavi

Jerusalem Post Reporter

"JUST another bazaar," over 40 women demonstrators complained as Emi Sivoni — a 39-year-old, Moroccan-born public health nurse and mother of four — was crowned "Woman of Valour" (Eshet Hayil) in Habimah Theatre in Tel Aviv Monday night.

Bazaars are held by women's organizations throughout the year, the well-behaved Women's Lib protesters said in the leaflet they gave passers-by. "What is about to happen here tonight is just another bazaar. This time the merchandise for sale is 'the best housewife'."

The protest attracted a large group of observers outside the theatre who argued, debated, and sometimes agreed. The women were demanding free abortion, equal wages and taxes for equal work, an end to discrimination in education and employment, free day-care centres and civil marriage.

The girls have nothing against housewives, they insist, if this is the woman's free choice. The demonstrators, who included pregnant women, also have nothing against motherhood — again if it's what the woman wants. What they are against is forcing women to accept certain feminine norms pushed on them by the society.

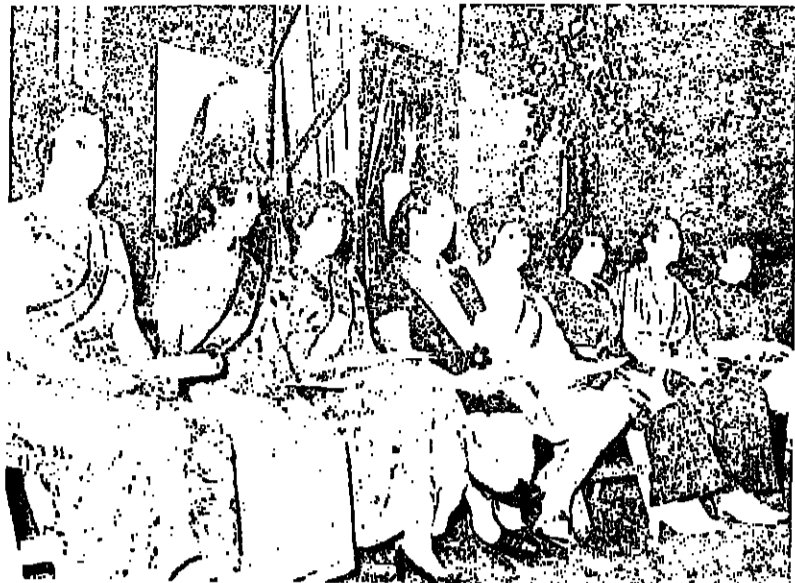
"But I'm perfectly free to do whatever I want," one female passer-by protested after a brief glance at the leaflet she had been handed. "No you're not," several of the demonstrators insisted at once. Why are girls given dolls to play with and taught from nursery school to be feminine?

"Would you want to work in a garage?" retorted a young man who jeered at the leaflet, especially at the symbolic clenched fist in the movement's emblem. He looked at the list of grievances: "What do you mean, discrimination in education?" Girls should learn industrial arts as well as home economics and vice versa for the boys, one demonstrator suggested. High-level research and professional positions should be open to women. He scanned the list indifferently. "What about sex?" But the girls wanted to talk about equal employment rights. He turned to me to ask if I agreed with them. I answered with a question: what does he object to in their platform?

"Free abortions would lower girls' moral standards," he answered. "But then again, if a girl becomes pregnant the abortion should be free. My friend paid a fortune." He tried to ignore the paradox even when asked to explain it, and finally admitted there was one — "But the question is, how to resolve it."

Couples seemed to be influenced most by the demonstrators. "You know, they're right," one woman told her husband suddenly. "When you help me with the dishes I thank you, but nobody thanks me for washing and cleaning all day long."

A woman asked one of the girls why they were against the "Eshet Hayil" contest. "Look who's behind it: 'La'isha' magazine and a lot of advertising people and private companies which sell household appliances and cosmetics. They're the ones who make money on this. I don't understand how any woman



Above, the "Eshet Hayil" winners, with Mrs. Emi Sivoni at left, after they received their awards. Below, the Women's Lib demonstrators outside Habimah. Their signs read: "Stop discrimination in education, work, wages, taxation and religion." "The perfect women: shopping pins sex," and "Free unrestricted abortions." (Ha'aretz)



could sell herself like this." As for the Working Women's Council — Pioneer Women and the Working Mothers' Association, the other co-sponsors of the contest, "they and the other women's organizations are obviously against us. They claim to defend women's rights, but only if women accept the role society foists on them."

Someone complained about the myth that Israeli women are, in fact, equal with men. Maybe they were in the days of the Second Aliya, when women on kibbutzim did "men's work," she said. "But today women work in the kitchen or the children's home — not because they are especially talented in these fields, but because they're educated to think that's where they belong."

The girls, most of whom came especially from Jerusalem (though there were a few Tel Aviv girls present), decided to end the demonstration once everyone had gone inside. Most of the crowd was already entering the theatre, so I left the interesting arguments still going on

kisses exchanged between the men and the men — representatives of companies whose main customers are housewives — who gave the ribbons and prizes.

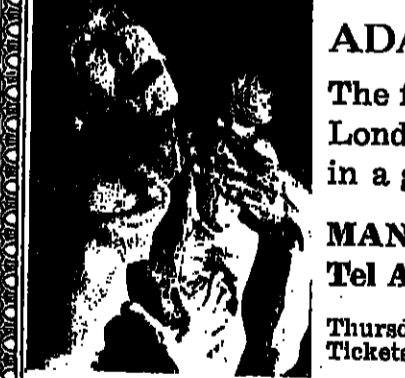
Mrs. Sivoni, of course, received the most prizes and attention: 15,000 towards improving her family's housing (presented by the Kun Ovdim), a 15,000 insurance policy (Migdal Binyan), a three-week vacation in Eilat (Ariela) for the whole family, including her 20-year-old daughter's husband, and a complete Tambour paint job for her apartment. "I don't know how to describe 'Eshet Hayil'; I work without set hours. I stop work when my work is finished," said a happy winner.

The contest — according to its sponsors — is to give the housewife and mother the honour she deserves. Other women's contests, by point out, are based on beauty and glamour. To find the Woman of Valour — the term comes from King Solomon's question "who will find a woman of valour?" — 1,300 men and women were surveyed to find out what "Woman of Valour" means to them. Women emphasized public service and work outside the home; men preferred a woman who stays at home and who is concerned about dress and appearance.

Survey results in hand, the sponsors had a questionnaire prepared covering the main characteristics the respondents had listed for the Woman of Valour, and filled out by 20,000 women. The 500 who scored the most points were visited by research teams of teachers, nurses, social workers and others. Objective evaluations were compared with the women's subjective answers, and 40 finalists were chosen. These were interviewed by a panel of 13 judges (11 women and two men) including M.K.s, journalists, leaders of the Working Women's Council at Working Mothers' Association, an architect and others.

The chairman of the judges, a leader in the working women's movement, felt one fact marred the merry-making: men still rate public service and careers outside the home as last-place items in raising women. The women's establishment and the women's liberation activists have something in common after all.

outside to see the other side of the coin.



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...meanwhile, in the U.S....

By SARAH HONIG

Women are getting a new magazine — no more of just cooking and child-rearing and home decorating and husband nagging. The new magazine, "Ms.," is pronounced, MIZZA, which is to make its debut on our stands, but copies of those who are beginning to reach some are a revolutionary publication calling for women's liberation and for an end "to the oppression of male chauvinists." It is an editor's magazine, but rather a forum for a revolutionary magazine. At a recent press conference in Los Angeles one of the women's lib spokeswomen, Ms. Steinem (she insists on using her name like Miss: why should she be labelled by marital status?), explained that the magazine is not a mere anti-sexism journal; it is not a simple anti-sexism journal, but a magazine that is not afraid to get into the most sensitive areas of sex, and we were still reading it. She knows that, "Ms. Steinem knows that," she said. "Ms. Steinem knows that," she said. "Ms. Steinem knows that," she said. "Ms. Steinem knows that," she said.

Male mentality

War, as it appears to the frequently pacifist, new-left oriented and anti-Israeli inclined members of Women's Strike for Peace and the National Women's Political Caucus, both of which Ms. Steinem helped found, is the product of just this sort of male competitive mentality. If women ruled the world and had their rightful say, they argue, we would be forever rid of conflict and strife. "Therefore, you uninitiated males, you had better not call any of Ms. Steinem's followers militant feminists. 'When people ask me about militancy, I never know what they mean,' attests Ms. Steinem. 'The militants are in the Pentagon.'" She concedes that "obviously there are individual exceptions. Unfortunately the first members of any second-class group to get into power are often pressured to accept the existing value system." Is this a subtle hint at our Golda or does the statement include that new heroine of the left, the victorious Indira Gandhi? Does it imply that Catholics have always been, and rince the Great and Elizabeth I were his been their strength. Except be. But Ms. Steinem has a ready answer for those men who insist to make aprons and artichokes out of aprons. That women have a greater capacity for cruelty, aggression, cunning and lies and how to humanize and

How-to magazine

the content of the magazine, according to Ms. Steinem, is "strongly of the way that women's lives have always been and rince the Great and Elizabeth I were his been their strength. Except be. But Ms. Steinem has a ready answer for those men who insist to make aprons and artichokes out of aprons. That women have a greater capacity for cruelty, aggression, cunning and lies and how to humanize and

gain control of the institutions that control us — that means in politics, education, law, in how to get equal pay whether by legal or extra-legal devices, how to find jobs for women who haven't been in the labour force for a very long time, and using such things as the economic boycott for a weapon." Ms. Steinem explains that the latter is probably women's natural weapon, "since our one big power is as consumers."

The magazine even means looking at foreign policy with new eyes, and interpreting it as is done in the first issue by Daniel Ellsberg (of Pentagon papers fame), one of the two male contributors to "Ms." According to Mr. Ellsberg, American foreign policy is no more than a reflection of "the masculine mystique" which has "dominated the country." It is the outcome of the belief on the part of American male leaders that they have to earn their manhood, and conform to the image of manhood, by always winning and certainly by never losing face.

Each issue of the magazine will also include stories for "free children." This is in order to help the truly liberated mother rear her offspring without assigning them sex roles, "without saying that 'little boys never cry' and 'little girls serve cookies and play house,'" as Ms. Steinem puts it.

A large section of the magazine will be devoted to readers' letters to allow the woman "who is not a professional writer to be honored for the first time about what she really feels. The heart and soul of this movement is personal experience. It has arisen out of a gut-experience and the realization that women's position in society is political and not natural and that all of us who look different, whether the difference is race or sex, and up in some kind of poor-white paid service role, and really in fact are used by society as a source of inexpensive labour. So if we are really going to change society, we feel that we have to stand up and do it together — all of us out-relevant for Israeli women, who despite laws for equal pay are still widely discriminated against, a fact which evokes frequent protest from

such a non-militant Histadrut leader as 75-year-old Beba Idelson. "All this means that a third of American women are living in poverty as opposed to a tenth of the men," says Gloria Steinem.

Each issue of the magazine will also include stories for "free children." This is in order to help the truly liberated mother rear her offspring without assigning them sex roles, "without saying that 'little boys never cry' and 'little girls serve cookies and play house,'" as Ms. Steinem puts it.

and that surprisingly much support for the women's movement is coming from the older women. Another responsive group are the students, "who are directed into the poorly paid or traditional types of occupations and are also supposed to read 'Bride Magazine' and find that their total fulfillment." They are now finding one magazine that does not always depict women as white and 22 years old with false eye-lashes and beautiful, and which makes everyone feel guilty unless she conformed to that image. "Ms." shows women in all our sizes and shapes and colours and ages and varieties. It shows that we are all beautiful, that we have a lot of common problems and a lot of common joys and advantages." Ms. Steinem asserts.

But by far the greatest response had come from the housewives, "who were the first wave of this revolution, from the women who were really over-educated for their jobs, who had master's degrees but were doing the dishes. The over-educated always turn out to be the first revolutionaries." Ms. Steinem points out. It is indeed here in the field of equal opportunities in vocation, education, pay, and most of all, self-fulfillment, rather than in pompous boasting about the superiority of an abstract women's culture, that the women's movement faces its greatest challenge.

a dorina dream

Helanca Heberlon

Helene Curtis

PARIS, LONDON, NEW YORK

The above drawing, which accompanied the leaflets handed around at the demonstration, depicts the role of women in today's society, say the Women's Lib advocates.

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Campus look returns

PARIS (UPI). — Sophisticated, old Paris next winter will have a campus-country air.

This is the mood that filtered through the two weeks of showings by French ready-to-wear manufacturers and designers of their winter wares to an estimated 80,000 buyers from around the world at the Salon de Versailles Exposition Hall and at individual presentations in Paris.

The uniform for winter shapes up to be, from head to toe: felt cloche or beret, printed wool tailored shirt, scarf tied neat or cowboy style at the neck, patterned leather or sweater vest, battle "blouson" jacket with full sleeves, rope of fat beads, wide trousers and shoes with platform soles and chunky high heels.

These outfits are put together in layers, each piece often of different fabric, print or colour than the others. The idea won ovations at the fashion shows but how it can be managed by the amateur customer elsewhere in the world remains to be seen.

Most of the collections looked like sportswear with sweaters, including the ready-to-wear collection at the high fashion salons of Christian Dior, Yves Saint Laurent and Lanvin.

The new classic look pushed the far-out school of clothes into a

minority, although happily for the non-conformists there still are plenty of "beat" outfits around.

Emanuel Ungaro, one of the best of the high fashion designers, made buyers and press happy when he turned classic in his ready-to-wear collection after a season of garments leaning toward the kooky school.

Coat revolution

Another trend in the Paris showings was the coat revolution. The battle jacket or the short coat — two thirds length or shorter — often replaced the regular coat. And what regular coats there were had a new shape — wider and fuller with full sleeves and often a raglan armhole. Even though these styles were for winter, both short and long coats often had cap sleeves or short sleeves over heavy sweaters or suit jackets, or they were worn with wool "arm socks" at Lanvin.

That raglan armhole was another change in the silhouette, turning up on everything from sweaters to evening gowns at Pierre Cardin. Sleeves became more complicated and full and shoulders often puffy.

Trousers ruled supreme, to women's collective relief. Pants in the shows were cuffed or uncuffed and sloped from the natural waist to a wide A-line.

Hip-hugger trousers were missing from the show. So were neckties for women and coats with matching dresses or skirts.

The dress was reduced to the classic, tailored shirtwaist and sometimes topped by a vest for the "layered look" again. Dirndl skirts turned up at some houses but most skirts had pleats and a straight look. Hemlines ranged from well under the knee at the ultra-classic Saint Laurent show to way above the knee at Cardin.

Ungaro bravely made some maxi-midi daytime dresses.

Summer colours were unashamedly used for winter, blasting the theory that white is only for July. White trouser suits, coats and shoes glistered throughout the show. Pale pash, lime green and other candy colours were prominent (the big new colour was deep bottle green).

The most often used fabrics were Scotch and Glen plaid, hound's tooth checks, gray flannel and artificial "teddy bear" furs to keep wild life lovers happy throughout the winter.

Accessory department: platform-soled shoes with high, chunky heels, cut-out 1940ish pumps with spikes in heels, ropes of pearls of fat coloured beads, artificial flowers, big shoulder handbags, angora gloves, felt hats with turned-back brims.

Far left, Pierre Cardin shows a puffy-shouldered wool jersey combining navy blue bodice with multi-coloured skirt and a short-sleeved coat in black, beige and white tweed. This is worn with arm socks. Next is a Pierre Balmain slacks suit set in bright red wool, worn with a matching coat lined and trimmed in Mongolie fur. Second from right is a Dior yellow rubbered nylon with matching pants to wear over a yellow roll-collar jumpsuit layered look. Far right, two Yves Saint Laurent outfits: a skirt and jacket suit worn over V-neck sweater and blouse at neck, and wide plaid pants worn with a suede blouse.



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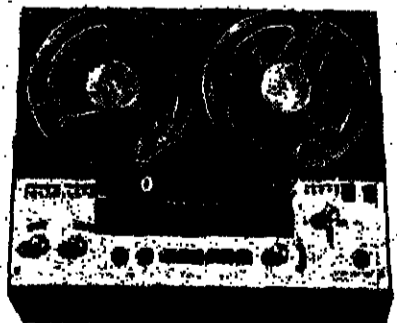
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מכון לתקרין

A DIFFERENT KIND OF TOUR

There was singing at the Tormel Or Institute for the Blind and dancing in the psychiatric ward of Hadassah Hospital. It happened recently when a group of volunteer performers played and sang their way from bed to bed in hospitals throughout the country.

"The best medicine since penicillin" has come to Israel and it's called Hospital Tours. There are only two ways to get a ticket for this show: one is to be a patient and the other is to be in the cast of volunteer professional and semi-professional performers.

The man behind the tours is an energetic young American lawyer, Cyrus Abbe. Since he came to Jerusalem seven months ago, he has devoted most of his time to organizing these volunteer singing when you see a withdrawn and dependent patient suddenly light up and glow," says Mr. Abbe who has seen thousands of patients do just that.

The idea started seven years ago when he was a law student in Paris.

Hospital Tours, organized by a young American lawyer, brings some much-needed cheer to Israel's hospital wards. DONNA ROSENTHAL reports.

"Hospital Tours was such a hit in France, that I decided to bring it to the U.S. Since then, it has become very much part of my life." Today there are over 100 performers from movies and television volunteering for Hospital Tours in America. In addition there are gospel groups from Harlem, jazz combos, and modern dancers. And now this show is being exported to Israel, where it is already a success under the direction of this improbable impresario.

The shows are in constant demand as more and more hospitals hear of the excellent patient response. There are now over 30 volunteer performers — professionals, semi-professionals, students from the Rubin Academy of Music, and patients themselves.

Mr. Abbe is constantly looking for new performers, willing to spend one night a month entertaining hospital patients. The payment? "Smiles of appreciation and an opportunity to do something for someone," says Coty Dahan a singer and guitarist.

Anyone with talent can join Hospital Tours by contacting Cyrus Abbe at 59 King George St., Apartment 27, Jerusalem.

"Patients are always asking when the next show is. The more people I can call on, the more shows we can give." Mr. Abbe is seeking professional or accomplished amateurs — singers, musicians, comedians, or magicians.

Singer Barbara Gross, a new im-

migrant who appeared on television in New York, is a regular member of Hospital Tours. "We were so successful at Tormel Or Institute for the Blind, that a musical group of blind teenagers wanted to join us. They travel with us to other hospitals and are extremely popular and a true inspiration for other patients."

"Some of my best entertainers were discovered when they participated in a show as a patient," remarked Mr. Abbe. "We try as much as possible to get patients to perform because of the enormous therapeutic value. Recently a patient in a psychiatric ward, who had been withdrawn for months, suddenly started singing with the entertainers."

"We discover talent in amazing places," he continued. "In one Hadassah ward, a patient volunteered to sing, and it was magnificent. Later we discovered he was a new immigrant who had just come from three years at La Scala Opera House!"

"Everywhere we go, the patients seem bored, and are craving attention and stimulation," noted Mr. Abbe. He is hopeful that entertainers will adopt the idea and start their own hospital tours in all parts of Israel. "There's instant satisfaction in this type of volunteer work and the most enthusiastic audiences imaginable."

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FLOWER POWER



A NUMBER of times when I have seen announcements about flower arrangements it has occurred to me to go and learn something about them. My handling of the bouquets we receive from time to time has always appeared unsatisfactory even after I have spread them out and put in the required touches of greenery as recommended in the journals. I have always thought, and either you have it or you don't, and I don't. But if it can be learned perhaps it is merely a technique and I could acquire it too. My efforts, which take a lot of time and ingenuity, always give the impression of having been hurriedly dumped in water and then forgotten.

At once or retained in a quite unrecognizable form so any misinformation which is passed on will not be traced to me.

Eventually the prospect of Wlao cake and the chance to help with the baby-minding prompts her to accept my invitation and between eating and hauling persistent toddlers away from their mums and keeping both ends of them clean she blinks hastily at the demonstration at which everyone else is concentrating earnestly, taking notes, and even, I see from my neighbour, sketching results.

Thankfully recognizing that Julia Slovin's careful South African Hebrew won't hold me up I am able to give all my attention to the charming decorations she makes out of old pot cleaners, bits of fuse wire and abandoned fruit punnels. Two or three martingolds and a few river rushes take on an altogether unexpected and appealing aspect in juxtaposition to a bit of driftwood and an old sauceboat. It looks very easy, and I feel that I, long acknowledged even by myself as a dead loss in any artistic endeavours, might be able to manage one or two of the simpler examples.

Opposition

With some difficulty I persuade Hannah to come too. She is suspiciously opposed to anything which might have a remote connection with education and besides, she says, nobody ever gives her flowers and she would be rather put out if she got any, so it might just be a waste of time. Furthermore she can't think what there is to learn about flowers and things beautifully if she has to look at them in a shop window. You just have to give a splash here and a pull there and the whole thing takes five minutes. I try to explain that it is by no means so simple, citing my own difficulties in this field, and what is more, I tell her that in Japan girls of her age go to advanced schools for months, or maybe years to attain this skill and without it they are considered uncouth and not fit for marriage. She is very impressed by this and inquires whether girls of eleven get married there and if this is the only qualification needed. It does seem rather a slender thread from which to weave a close relationship so I murmur something about home-making and painting and on scrolls of silk. Possibly the article, which I remember only vaguely, refers to Geisha girls who say that like most of what

Feathers and sponges

There is no lack of material round the house as both Hannah and the dog are avid collectors of feathers, shells, old sponges, oddly shaped stones and empty bottles. The dog deposits his finds at the kitchen door where I fall over them as I leave the house. Hannah leaves hers just inside the entrance to her room where I fall over them when I go in to wake her up, and it has long been my habit to remove these accumulations and drop them into the garbage can quickly when their owners were not looking. Now with Mrs. Slovin's talk fresh in my mind and fired by her casual extemporized remarks I pick out a crumbly rock poetry on scrolls of silk. Possibly the article, which I remember only vaguely, refers to Geisha girls who say that like most of what

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Waterbeds for the wounded

IN THE U.S., "the man who has everything" is being urged to buy a "water bed" for the ultimate in nocturnal bliss. In Israel, a country still far from such cybernetic indulgence, a medical "floatation bed" has just been imported for the treatment of immobile patients.

The first to be used in Israel, and the first ever to be exported from Britain, Shaare Zedek Hospital's Beauport-Winchester Floatation Bed is designed to counteract some of the effects of the earth's gravity upon patients who are prone to develop severe bed sores. The patient is floated on water enclosed by a thin flexible watertight membrane which is free to follow the body contours. The low surface pressure ensures a good blood supply to promote the healing of wounds, particularly in cases where the patient must lie upon the injured area. No movement is required to ease pressure points during sleep, and the laxity of the membrane eliminates friction when movement does take place. Controlling the water temperature can virtually prevent sweating and stabilize the body temperature.

The Department of Plastic and Maxillofacial Surgery at Shaare Zedek received the bed as a donation arranged by the Operation Wheelchairs Committee, headed by Mrs. Lily Perry of London. The donor was another Londoner, Mrs. Rita Gold, who dedicated the gift in memory of her late husband. In the medical floating bed allows the liquid to circulate and also has temperature controls. The one in use now in Shaare Zedek — by a soldier who lost the use of his legs through a gunshot in the back — is kept at a constant 37 degrees.



Professor Ben-Hur of Shaare Zedek and Mrs. Lily Perry of the Operation Wheelchairs Committee meet the wounded soldier who is the first Israeli beneficiary of the new floatation bed.

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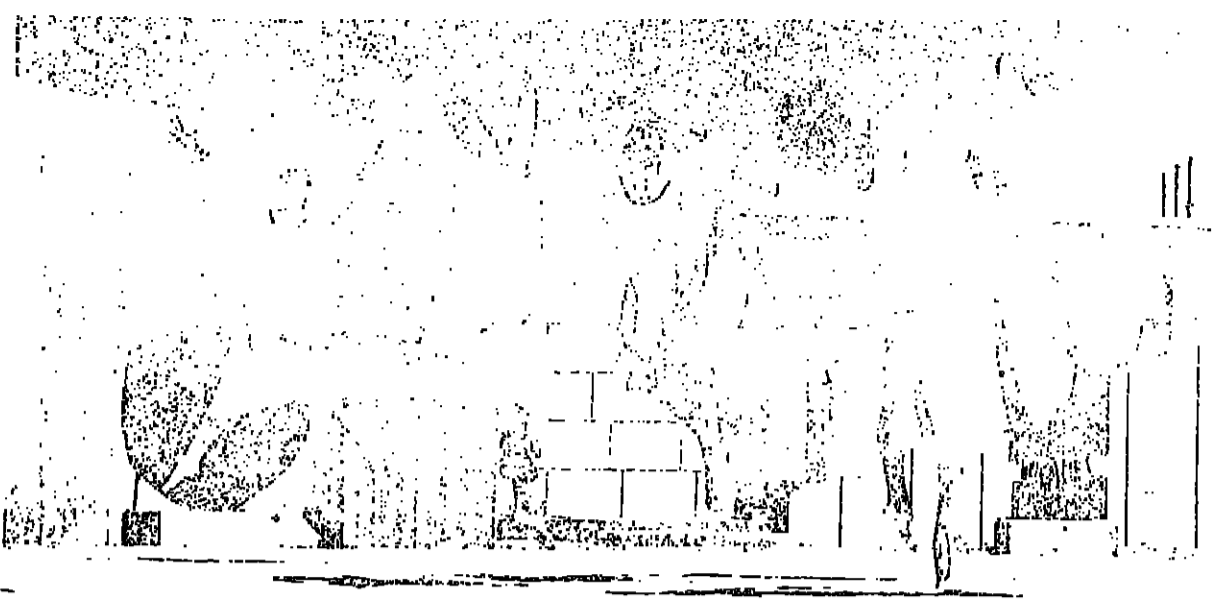
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'Better than Nureyev'

SPECIAL TO THE JERUSALEM POST

VALERY Panov, one of the male leads of the Kirov Ballet in Leningrad and holder of the Lenin Prize for dance, has been offered a contract by the Batsheva Dance Company in Tel Aviv. Mr. Pinhas Postel, manager of the company, recently telephoned in Panov in Leningrad to tell him of the offer.

Ever since he applied for a visa to go to Israel, Valery Panov has been in trouble. The 120 members of the Kirov company held a meeting and had him expelled for wanting to leave Russia. He tried to escape the country but was caught. Now he is living in the most wretched circumstances.

When the Stuttgart ballet recently toured Russia, its director John Cranko visited Panov, and was horrified by his living conditions. Taking off the medalion he was wearing, Cranko gave it to Panov as a token of encouragement. During his visit last month to Israel, Cranko told the Batsheva company of Panov's plight and gave them his Leningrad telephone number.

Now an appeal is to go to the Russian authorities to let Panov leave. "He is a classical dancer, of course," said Mr. Postel, "but we are sure that in two to three months he can become a modern dancer. I have been told he is better than Nureyev."

Back from Italy

Hassia Levy-Agroa and the nine dancers of her Jerusalem Contemporary Dance Group have returned from Italy, their fourth tour there in five years under the auspices of the "Jeunesse Musicale" which has a strong organization on the Continent.

The Group gave 14 performances in three weeks with narrative explanation (in Italian) by Hassia Levy herself.

"I don't know Italian," she told me, "so I wrote out the words in Hebrew letters, in order to be sure when I had to pronounce 'e' as 'k' and when as 'ch'. It went down well." The company got fine reviews and full houses. They traveled with violinist Yair Kless.

"It is a sad thought that we can dance with success in Italy but are too poor to give performances at home. In San Remo, Milan, Trieste, Pisa, Parma, we got huge billing, with headlines in the papers. Here, we cannot afford to engage a theatre and pay the other expenses that go with performances."

They were asked to stay longer but could not. "My dancers are all graduates of the Rubin Academy and they are teachers and we can travel only when the schools are closed," Hassia Levy explained. "The Jerusalem Contemporary Dance Group is marking its 10th anniversary — but how can we celebrate when we cannot afford to pay our dancers?"

Visiting choreographer

One of the biggest names in modern choreography, John Butler, well-known and 6ft. 2ins. tall, has come to Israel to create a ballet for the Batsheva company. He

got the invitation eight years ago and has only now been able to fit it into his crowded travel schedule, he said.

Mississippi-born, he has a softness of speech even when making an emphatic statement. "I'm a large outiech," he said, "and I don't put messages into my ballets, but it's impossible to remain unaware of the times. Having worked a good deal with Martha Graham and (Gian-Carlo) Menotti, my ballets tend to be theatre dance — a dramatic form of dance."

"Trained in both classical and modern techniques, he had his own company from 1953 to 1955. "We did a lot of television work and ended up with a European tour. We got fantastic reviews but I lost my shirt financially," he said.

"They are passionate dancers," he said of the Batsheva company. The premiere of his ballet will take place in Tel Aviv on May 23, before the company leaves for Paris and Romania.

Guest teacher

Another visiting celebrity is the American Negro dancer-teacher William Louthier. He has come from the London School of Contemporary Dance where he teaches "off and on" when not performing. When he leaves in mid-May, he will have spent two months teaching the Batsheva and Batsheva companies.

"The dancers here are eager and work hard, but the trouble is that, though they have had very good teachers, nobody has stayed long enough to build a strong basic technique," he said.

He has been giving classes to "early Graham" technique "for building strength," which, he said, the companies need most, "more than lyrical style." There is a "strange difference between the two companies," he remarked. "Bat-Dor is technically better, possibly because of being close to the school, but the Batsheva has better performers."

Speaking reluctantly about himself, William Louthier said: "Now I am what is laughingly called an international star and have few difficulties, but when I started I had to be twice as good as the very good to be considered good in the States. This is changing, but it is still a fight."

Born in New York, he trained at the High School for Performing Arts and the Juilliard School, but also took a degree in social science at the New York University ("to please my parents.") Has his social science degree helped his dancing? "I hope my dancing will help the social sciences," he replied, laughing.

Timi Kedar, the Israeli graduate of the Japanese Nibuki Dance Theatre, will be back in Israel early in June from Singapore, where her husband, Zvi Kedar, is Israel's representative. She is preparing new programmes to stage here during her two or three months' stay.

She has been giving performances in Singapore, of Japanese dances and modern choreography devised by herself, including movements to

accompany Hebrew poetry readings. She writes: "The place was a beautiful hall with a large stage, where the contact with the audience was exactly the way I wish it to be. — very close and intimate... The depth of meaning. We worked for a month together beforehand. "Half the evening was dedicated to Lea Goldberg's poems, I prepared a special written program in English with the help of a Jewish lady... I used the stage steps of Miriam Bat-Yosef which I brought in our sea luggage. It added very much to the show. I am going to prepare some dance illustrations to readings by the Bible..."



Extreme left: John Butler with Hina Schimfeld; center: the Jerusalem Contemporary Dance Group at the Billy Rose Art Garden; above, William Louthier.

fragile and french



Scene from the Comedie Francaise's elegant production of 'Les Fausses Confidences.'

Not Raz's best



Hina Rosowaka and **Miriam Bernstein-Cohen**

RA GURFINKEL RETURNS and **MIKULINSKY'S** by Abraham Raz, a production of Yitzhak Shilo and Miriam Bernstein-Cohen at the Theatre. Directed by Abraham Raz, set by Eli Sinal.

SHORTLY before his untimely death, Abraham Raz, author of "Mr. Shefi's Independence Day," wrote two short plays, "Ina Gurfinkel Returns" and "At Mikulinsky's." They are now being presented at Tzavta as a private production of Itzhak Shilo and Miriam Bernstein-Cohen. The former plays the supporting roles while the leading parts are played alternately by Miriam Bernstein-Cohen and Hina Rosowaka. I saw the latter.

Abraham Raz was a talented young man who might have developed into a first-rate playwright. These two short plays, however, are inferior products of his pen, no more than superficial showpieces for an ageing actress.

In "Ina Gurfinkel Returns," an elderly actress who was the toast of the country when both she and the country were young, she was beautiful and men fought for their ideals, is trying to come back with a one-woman show in an open air theatre in the sticks. But only 14 tickets are sold, and even this tiny audience leaves at the beginning of the show because of a light breeze. Crushed and humiliated, Ina Gurfinkel loses herself in a re-living of the days of her glory. The situation is banal, and the author puts no words of any significance in the heroine's mouth; but Hina Rosowaka man-

LES FAUSSES CONFIDENCES by Marivaux, by the Comedie Francaise at the Jerusalem Municipal Theatre. Directed by Jean Piat, dears and costumes by Thierry Verat.

THE Comedie Francaise has been called both the glory and despair of the French theatre. Established by *philos*-conscious kings, its roots reaching down to the medieval beginnings of the French theatre, the Comedie is both rich in and weighed down by tradition. The play we saw this week in the Jerusalem Theatre, Marivaux's Les Fausses Confidences, was especially written for the Comedie a mere 225 years ago (The Comedie became more progressive since the 1988 near-revolution; its repertoire now includes a play by Strindberg, a playwright only 50 years dead) and one can be sure that no other theatre in France, and certainly not anywhere else, would be able to stage it so exquisitely — had any other theatre bothered to stage it.

Like all Marivaux plays, "Les Fausses Confidences" is so subtle, so fragile, so built on the most delicate of nuances that it will fall apart should the staging, the acting, the set and costumes, be less than perfect. It is all elegance, a distillation of an age and a society divorced from the real problems of life, devoting it-

self to the art of living as they saw it, a highly cultivated and civilized and unbelievably narrow and blind society (it was, remember, their queen who advised the starving Frenchmen to eat cake). One cannot imagine a Marivaux here making his voice in anger; use in conversation any but the choicest French, forget his anxious under no matter what pressures, Marivaux did not live to see the Revolution and the Terror. Had he foreseen the future, he would have probably imagined his heroes going to the guillotine impeccably dressed and wigged, smiling politely at the executioner.

Marivaux's plays don't travel well. One has to be born into French culture in order to appreciate what had become known as *marivaudage* and is based mainly on the subtleties of the French language which Marivaux used so superbly. But anyone can appreciate the exquisite acting of the entire cast, from Claude Winter who plays the leading female part to Jean-Pierre Burlier, a very young actor who merely walks on as a servant. Mlle. Winter in the role of Araminte, the highly eligible young widow, is a joy to watch and listen to. A ravishingly beautiful woman, every gesture she makes and every sound she utters is a thing of beauty. She commands an astonishingly wide range of facial expression which she employs with such virtuosity that she can accompany a simple phrase with an entire story told by her face.

Playing opposite her with the same exquisite and yet irrefragably manly elegance is Jacques Toga as Dorante, the young man passionately and eloquently in love with her and her money. Jean Piat who is also the director of the show, is an amusing, many-faceted Dubuis, the madame's factotum and backstage string-puller. Marcelle Arnold as Araminte's money-conscious mother is the quintessential *grande dame*, and Catherine Hiegel is an appealing ingenue. I should also like to mention Jean-Luc Morenu who invests the part of Lulin, the servant with enough clownishness to remind the viewer that he is an elegant descendant of the robust, bawdy Italian Arlecchino.

The single set, a room in the residence of Araminte, and the costumes, both the work of Thierry Verat, glow with the precious fragile beauty of a Watteau painting.



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All Week in Jerusalem: Israel Museum; Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Thurs., Museum, 9 a.m.-10 p.m. Fri., Sat., 10 a.m.-3 p.m.

Hadassah Tours: 1. Tour of Hadassah Projects in Jerusalem 5:30 a.m. Strata Health Centre, 23 Rehov Ha'Anat, 12:45-40...

Restaurant At The Top Belt America, 23 Rehov Shaul Hamleich, Tel. 258022. Business Lunches; private rooms. Open all week, including Saturday for lunch and supper. Parking.

Exhibitions: ARTISTS' HOUSE, 24 U.N.O. Ave., Central annual exhibition: painters and sculptors from Haifa and the North. Open daily 10 a.m.-1 p.m., 4-7 p.m. except Friday, Saturday 10 a.m.-1 p.m. Exhibition of original pictures by SALVADOR DALI, 8 p.m. Open daily: 10:15, 4-7, 8:15, 8:30, 8:45, 9:30. Daily Sharon Institute of Urbanology, 92 Hanasah, Haifa, Exhibition on ZURICH, its history and development. Haifa Museum Club, Youth Aliya office, 209 Rehov Haemigimim, Tel. 42481, 64878. NEHOVOT: Weizmann Institute of Science, conducted tours, Sun. to Thurs., 11 a.m. and 2:30 p.m.; 10:30 a.m. only: starting from the lobby of the Charles Clore International House.

SATURDAY: JERUSALEM: Organ Music by Philip Rogov every Saturday at 11.30 a.m. V.M.C.A. Auditorium Public Welcome. Haifa: Haifa, 8:30 p.m. at Hechal Shalom, 93 Rehov King George. An Evening of Israel Folklore, song and dance along — at 9 p.m. at the House, Pioneer Club, Rehov Emek Refaim, 20185, Jerusalem — 3840. Haifa — Jerusalem Theatre, The Gypsies of Jaffa, Habimah.

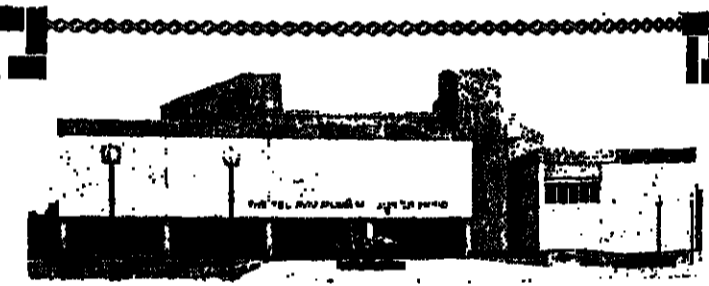
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Lecture I: OCCURRENCE, GENETICS, NATURE AND POSSIBLE PREVENTION OF TRANSPLANTATION ANTIBODIES Monday, May 1, 1972, at 12 noon, in Lecture Hall Var, Hebrew University-Hadassah Medical School, Ein Karem, Jerusalem. Lecture II: TUMOUR ASSOCIATED ANTIGENS IN EXPERIMENTAL SYSTEMS Tuesday, May 2, 1972, at 12 noon, in Lecture Hall Esh, Hebrew University-Hadassah Medical School, Ein Karem, Jerusalem. Lecture III: ANALYSIS OF MALIGNANT BEHAVIOUR AND ANTIBODY EXPRESSION BY CELL FUSION Wednesday, May 3, 1972, at 12 noon, in Lecture Hall Var, Hebrew University-Hadassah Medical School, Ein Karem, Jerusalem. The public is cordially invited

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This week at the Tel Aviv Museum

NEW EXHIBITION Picasso: 200 Graphic works (Hall No. 3) OTHER EXHIBITIONS 50 Painters from Paris — (Zacks Hall) Ernest Nelzvestny — Etchings (Graphic Hall) Israeli Painting and Sculpture — (Meyerhoff Hall) THE MUSEUM COLLECTIONS (Jaglom Hall) GUIDED TOURS: English: daily at 11.30 a.m. LIBRARY: The Helena Rubinstein Art Library is open Sun.-Thurs. 10 a.m.-1 p.m., 4-7 p.m. Fri. 10 a.m.-1 p.m. THE HELENA RUBINSTEIN PAVILION 8 Rehov Tarsat, Tel. 287199 EXHIBITION: Cecile Muhlstain — Painting and Collage EVENTS (Maly Kaufmann Hall, New Building, at 8.30 p.m.) CONCERT Saturday, April 29 'The Musical Work — Today' Vera Lengyel — Piano Eitel Susman — Soprano (Messiaen, Ligeti, Honegger, Milhaud, Gilboa, Avni, Ehrlich)

FILMS Monday, May 1 THAT HAMILTON WOMAN (Lady Hamilton) (England 1941) Director: Alexander Korda, with Laurence Olivier and Vivien Leigh Short film: Turner CONCERT Tuesday, May 2 THE ISRAEL TRIO Daniel Hoexter — piano, Menahem Breuer — violin, Evi Harel — cello (Beethoven, Ravel, Brahms — op. 101) Tickets to all events available at the New Building, for concert also at Union, 118 Rehov Disengoff, and from Music Suppliers, 1 Rehov Branner

Tel Aviv, Nahmani Tuesday, May 2 8.30 Thursday, May 4 8.30 Wednesday, May 3 8.30 Tuesday, May 9 8.30 Tickets: KANAF, agencies and at the box office on night of performance.

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ALISTAIR MACLEAN'S PUPPET ON A CHAIN National Premiere from Saturday, April 29 in OHEN Cinema, Tel Aviv. Columbia Pictures Adults only The Mercury boats and motors appearing in the film will be on display at the entrance of the cinema hall. They are on sale at Ambi Co., 4 Rehov Hasharon, Tel Aviv.

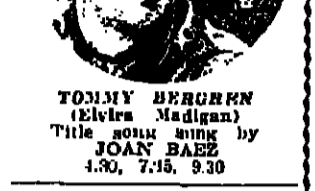
THE ISRAELI NATIONAL OPERA The Israel National Opera 1 Alley Road, Tel Aviv Tel. 2153 Tomorrow, April 11 AIDA 8.30 p.m.

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Peter Finch, left, and Glenda Jackson won the British equivalent of the American Academy Award for their performances in John Schlesinger's "Sunday, Bloody Sunday." In the background is Murray Head. The film is due in Tel Aviv in the near future.

The POSTER

Cinema

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Jerusalem ASOTIA AS EIN KAREM - Yona Kitling... TEL AVIV MUSIC AT THE MUSEUM - Vera Longyel, piano; Eyal Sussman, soprano... HAIFA MUSIC AT THE MUSEUM - Vera Longyel, piano; Eyal Sussman, soprano...

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